Class 227.1 N Book B393
General Theological Seminary Library
CHELSEA SQUARE, NEW YORK

GLICK - BINDER 29 JAN '59

A COMMENTARY ON ST. PAUL'S EPISTLE TO THE ROMANS.

527-17-1

BY THE SAME AUTHOR.

Second Edition. Crown 8vo, price 9d., cloth, 1s.

HOLINESS

AS UNDERSTOOD BY THE WRITERS OF THE BIBLE.

Crown 8vo. In Preparation.

A COMMENTARY

ON

ST. PAUL'S EPISTLES to the CORINTHIANS.

LONDON: HODDER AND STOUGHTON, 27, PATERNOSTER ROW.

96.I.6

A COMMENTARY

ON

ST. PAUL'S

EPISTLE TO THE ROMANS.

GEN. THEO. SEMINARY LIBRARY NEW YORK

BY

JOSEPH AGAR BEET.

SECOND EDITION.

THEOL. SEM. LIBRARY

London:
HODDER AND STOUGHTON,
27, PATERNOSTER ROW.

MDCCCLXXXI.

227.1 N
B393
5291

Hazell, Watson, and Viney, Printers, London and Aylesbury.

PREFACE TO THE SECOND EDITION.

THIS work differs from other commentaries as being in its chief design a contribution to Systematic Theology. This branch of Sacred Scholarship has been lately somewhat neglected, owing in part to the arbitrary assumptions and serious omissions so conspicuous in many English and American books on the subject, and to the spirit of partisanship betrayed by their writers. It is, nevertheless, the great goal of all Sacred Scholarship. To understand the Truth revealed by God to man, in its various elements and their mutual relation, must ever be the noblest task of human intelligence, and ought to be the specific ultimate aim of all Bible study. And I venture to believe that the method sketched below, on pp. 1 and 2, is the only safe pathway to this goal.

In this work I have endeavoured, by study of the earliest and noblest work on Systematic Theology, to reproduce the Gospel as reflected in the mind of the greatest of the Apostles. But this does not complete the task of even the humblest student of the Bible. St. Paul's conception of the Gospel was but the view of one man, limited and coloured by his temperament, history, and circumstances. God has given us other views of the same Gospel from other mental standpoints. And these we cannot overlook. Indeed, only by contrast with them can we understand the full bearing and the many peculiarities of St. Paul's theology. And only by comparing the various reproductions of the Gospel by the various writers of the New

Testament can we gain a view of that one great and eternal Original, of which the "Gospel of Paul" was but a partial though correct reflection. At the same time I do not doubt that a conception of the Gospel derived from study of this Epistle alone would be much nearer to that one original than a conception of it derived only or chiefly from a study of the best modern work on Systematic Theology.

The aim of this work as described above will explain many of its peculiarities. I have endeavoured to discover and expound the great under-lying principles of St. Paul's theology; and have at various suitable points arranged in order, while passing along, the results of my search. The main results I have summed up at the close.

To the great department of Systematic Theology happily named by Dr. Pope "The Administration of Redemption," that is, the personal and practical subjective appropriation of salvation and spiritual life, I have paid special attention. For I cannot but think that this department has not received from theologians a treatment so thorough and scientific as that given to the Person of Christ and to the objective redemption wrought in the human, and now glorified, body of Christ. It has been left, to a large extent, to popular religious literature, a literature exceedingly earnest, godly, and useful, but frequently inexact and sometimes incorrect. But this department of Theology, as describing the process by which we receive a personal share in the blessings proclaimed in the Gospel, demands our most careful study. It is, moreover, the chief matter of St. Paul's great work on Systematic Theology. To this important subject, following my great teacher and guided I trust by the Spirit of the Truth, I have given my best attention.

Another peculiar feature of this work is its designed and close bearing upon Christian evidences. I am convinced that only by a careful and consecutive study of the Bible itself can we obtain an intelligent belief of the divine origin of Christianity. And, for an historical proof of Christianity, the four undisputed epistles of St. Paul afford the best starting-point. They are

our easiest and firmest stepping stones as we try to ascend the stream of time to the days of Christ.

That I have not assumed the divine authority of the Bible, or even the great facts of Christianity, is no loss to any of my readers. For I have expounded the bearing of these facts, and the teaching of Scripture, as fully as though I had assumed them. On the other hand, my method enables me to join hands with that large and intelligent class of men who are not prepared to accept without further investigation the Bible as infallible, a class never so large, so intelligent, and so honest as now; and to show them that, without assuming the authority of the Bible, we have clear historical proof that the great doctrines of Christianity came from the lips of Christ, and that in proof of them He actually rose from the dead. To assume, as an axiom requiring no proof, that the Bible is infallible, is as unworthy of the spirit of Christianity as are the assumptions of the Roman Catholic Hierarchy. As a contribution to Christian evidences, derived from consecutive study of one of the most important parts of the Bible, I claim that this work is specially suited to the needs of the present day.

For intelligent readers of the English Bible, I have written mainly. Even the few passages in which I appeal to scholars will not be altogether without interest for them, as giving some insight into the methods of Biblical study. At the same time this work differs from most English readers' commentaries in that it embodies results of original research. That some acknowledged scholars have found it of use to them, has been no small joy to me. I venture to believe that it will be specially helpful to young students of the Greek Testament.

A few words now about my method of study. My first and chief instrument has been a careful grammatical study of New Testament Greek. Without this it is impossible to trace with accuracy and certainty St. Paul's train of thought. Mistakes in theology caused by imperfect acquaintance with the languages of the Bible are conspicuous blemishes in most popular theological works. Again, a reliable acquaintance

with an ancient language can be obtained only by careful study of Language as such, of the essential connexion between thought and the words in which thought clothes itself. For all forms and usages of human speech are an outgrowth of thought, according to the organic laws of the human mind and the surroundings of the thinker. To a recognition of this great principle we owe the wonderful progress made by the science of language during the present century.

In this study I have joyfully availed myself of the many aids within my reach. My immense obligations to the *Greek Grammar* and *New Cratylus* of Donaldson. and to the *New Testament Grammar* of Winer, I cannot estimate. Equally valuable is the splendid *Greek Grammar* of Kuehner, a very thesaurus of the language, which I warmly commend to all who read German. Yet from grammars only no man can gain a reliable acquaintance with an ancient language; any more than of botany from botanical books. To gain this, there must be familiar intercourse with the literature in which the language has come down to us. Of classic writings, I have found those of Aristotle most useful to illustrate the language of St. Paul. The later Greek writers have been very profitable to me, especially Philo and Lucian. But the text of the New Testament, and the Septuagint, have been my chief study. I cannot forbear to mention the help derived in this study from the invaluable grammatical commentaries of Dr. Ellicott.

The words of the New Testament have had my special attention. In this department our literature is rather weak. Cremer's *Lexicon* is very useful, especially as a collection of examples. But frequently he fails, I fear, to grasp the root idea of the words he discusses. Of Dr. Trench's charming volume of *Synonyms*, I cannot speak too highly. Grimm's *Lexicon*, grammatical not theological, is very useful, especially for young students. But the one indispensable aid to an exact study of the words of the New Testament, is Bruder's *Concordance.*

Another important aid to me has been a severe logical

analysis of the arguments of St. Paul, according to the unchanging laws of the human mind. And I have tried to trace, so far as it is laid bare in his writings, the process of the evolution of his own thought, as moulded by his natural disposition, his history, and his circumstances. For, like language, theology also is a growth, both in the church and in the mind of an individual, an outgrowth of seed sown and developing according to its own organic laws and its surroundings. I have endeavoured to discover the great first-principles which St. Paul assumes without giving proof and from which he deduces the details of his teaching. These I find to be very few. And I find them, or their equivalents, assumed by all the writers of the New Testament. This remarkable harmony amid great diversity compels us to believe that these broad principles of teaching were derived from the One Teacher at whose feet sat all the apostles.

Another important aid has been a careful and consecutive study of the more important parts of the Old Testament. Only thus can we even approximately place ourselves on the mental standpoint of men cradled in Old Testament thought.

Perhaps my best aid has been a constant endeavour to apply whatever truth I have learnt to my own practical and spiritual benefit. I firmly hold that all Revealed Truth is designed for our good. And only by using the truth already acquired can we look more deeply into God's great purpose of mercy. Not unfrequently also I have found illustrations of theological truth in social life around me, and in the material creation. Whatever is human or even real, casts light upon whatever else is real and human.

I have availed myself of all the commentaries and other theological works within my reach. Indeed, whatever is good in my book is derived probably from some other, perhaps forgotten, writer. Of commentaries, the most useful to me have been those of Meyer and Fritzsche, both admirable grammatical expositions of the Apostle's language. De Wette traces with great skill the Apostle's line of thought. And

Jowett's expositions of the underlying principles of the Epistle are always instructive, even when I am unable to accept them as correct. Also very profitable have been those of Chrysostom, Calvin, and Bengel. I am impressed by the fairness and general excellence of the Roman Catholic commentary of Estius. Of Godet's commentary, lately published, I have read a good part with great delight. It has already taken its place as one of the very best on this Epistle. Philippi's, of which a translation has lately appeared, has many good things; but is not reliable in details. It seems to be already antiquated. Hofmann is always suggestive: but very often I find myself unable to accept his conclusions. Dr. Morison's expositions of chapters iii. and ix. are a mine of extensive and accurate learning and a trophy of expository tact. I can only regret that we have not from his pen an exhaustive commentary on the whole Epistle. Since my first edition was published, the excellent and interesting work on Romans by Dr. Sanday has appeared, in Dr. Ellicott's *English Readers' Commentary*. It is rather too short for the importance of the Epistle. But with this exception I cheerfully recommend it. I notice with pleasure that on most matters open to question the opinions of Drs. Sanday, Godet, and Morison, agree with my own. This may be accepted as a mark of the comparative unanimity of the modern exposition of the Epistle.

Of frequent use to me have been the dogmatical works of Ebrard and of Kahnis, the *Biblical Theology* of Schmid, and the *Christian Theology* of Reuss, especially the last.

Dr. Hodge's *Systematic Theology* bears marks of very extensive learning. But, as I have shown on pp. 172-4, 296-9, 322, he commits the unpardonable sin of ignoring most important adverse evidence. A writer who does this proclaims himself to be a blind partisan, and utterly unreliable.

I may also mention, as in my view the best English work which attempts to give a general view of the whole subject, Dr. Pope's *Compendium of Christian Theology*. Some of his proofs of minor details of doctrine seem to me to be very

insufficient or incorrect. For instance, his use in vol. ii. p. 381f of Col. ii. 12, and of this passage only, without any hint of any other exposition of it, in proof that faith is "undoubtedly an act of God's Spirit in the soul." But his generalisations of doctrine, and his sections on the historical development of doctrine, reveal a profound and loving acquaintance with Holy Scripture, and a wide knowledge of the theological literature of all ages.

But more useful to me than all these has been Neander's *Planting and Training of the Christian Church;* a book which I have read again and again with unfailing profit. A translation published by Bohn can be had at a trifling cost. I commend it warmly as in my view the best guide to the study of Systematic Theology. The *Biblical Psychology* of Delitzsch has also been of great value to me.

For this edition the whole work has been revised, and every reference verified. Every quotation of Scripture has been taken from the original, which I have not hesitated to render in such modern English as seemed to me to convey its meaning most accurately or most forcefully. And frequently I have embodied in my paraphrases ideas suggested by the original words of Scripture, but which could not be conveyed in a translation. I have never appealed, in the New Testament and I believe not in the Old, to a passage of which the reading or exposition is doubtful. And I have always endeavoured to give proof of all I say. My translation, like all others, especially those by one individual, is certainly open to improvement. Two improvements suggested by a friendly writer in the *Church Quarterly Review* I gladly accept. And I shall always esteem it a favour if friends or reviewers will point out the defects which I am sure still cling to my work.

The indexes increase the usefulness of the volume by making it in some small measure a Bible word-book, a guide to important Old Testament teaching, and a help to Systematic Theology.

I cannot conceal my pleasure at the welcome already given

to this work by men of all churches. And I have often thanked God in secret for many testimonies, not a few from men and women in humble life, of spiritual benefit derived from it. As I again send it forth to the world, I lay it on the altar of Christ, that it may do His work, with humble gratitude that He has condescended to use me to explain His words to His servants. For I feel that this my offering is not my gift to Him but His to me.

WARRINGTON, 12*th November*, 1880.

CONTENTS.

INTRODUCTION—

Sec. 1. OUR STARTING-POINT AND OUR AIM.
,, 2. IS THE EPISTLE GENUINE?
,, 3. ARE OUR COPIES CORRECT?
,, 4. WHEN, WHERE, TO WHOM, AND WITH WHAT PURPOSE, WAS IT WRITTEN?
,, 5. SUGGESTIONS FOR BIBLE STUDY.

EXPOSITION—

Sec. 1. I. 1—7. Paul greets the Roman Christians.
[NOTE ON HOLINESS.]
,, 2. I. 8—15. He has long desired to preach to them:
,, 3. I. 16, 17. For the Gospel is God's power to save all that believe.

DIV. I. ALL ARE GUILTY. I. 18.—III. 20.

,, 4. I. 18—32. For God is angry with all sin,
,, 5. II. 1—11. Without respect of persons.
,, 6. II. 12—24. Of this, the giving of the Law is no disproof;
[DESTRUCTION.]
,, 7. II. 25—29. Nor is the rite of circumcision.
,, 8. III. 1—9. Yet the Jews have real advantages;
,, 9. III. 10—20. But are condemned by their own Law.
[THE LAW.]
[JUSTIFICATION.]

DIV. II. JUSTIFICATION AND ITS RESULTS. III. 21.—V.

,, 10. III. 21—26. Justification through faith and through Christ:
,, 11. III. 27—30. By which all boasting is shut out;

Sec. 12. III. 31—IV. 17. But, as the case of Abraham proves, the Law is established.
,, 13. IV. 18—25. Description of Abraham's faith.
[FAITH.]
,, 14. V. 1—11. We have now a well-grounded hope ;
,, 15. V. 12—19. And the curse of Adam is reversed.
[ORIGINAL SIN.]
[WHOM DID CHRIST COME TO SAVE?]
,, 16. V. 20, 21. The Law was given to prepare for this.

DIV. III. THE NEW LIFE IN CHRIST. VI.—VIII.

,, 17. VI. 1—10. In the death of Christ we died to sin.
,, 18. VI. 11—14. Then serve sin no more :
,, 19. VI. 15—23. For experience proves how bad its service is.
,, 20. VII. 1—6. Through Christ we died to the Law.
,, 21. VII. 7—12. Yet the Law is not bad ;
,, 22. VII. 13—25. But makes known the badness and power of sin.
,, 23. VIII. 1—11. The Spirit and the flesh.
[THE FLESH.]
,, 24. VIII. 12—17. The guidance of the Spirit is a proof of coming glory ;
[THE SPIRIT.]
[ASSURANCE OF JUSTIFICATION.]
,, 25. VIII. 18—27. A proof confirmed by the present position of nature and of ourselves.
,, 26. VIII. 28—39. In all things we are more than conquerors.

DIV. IV. HARMONY OF THE OLD AND NEW. IX.—XI.

,, 27. IX. 1—5. Paul's sorrow for the Jews.
,, 28. IX. 6—13. Yet God is not unfaithful ;
[ELECTION.]
,, 29. IX. 14—18. Nor unjust :
,, 30. IX. 19—23. But has reason to find fault.
,, 31. IX. 24—29. The present position of Jews and Gentiles accords with prophecy.
Sec. 32. IX. 30—33. Through unbelief the Jews have failed to obtain righteousness.
[CALVINISM.]
,, 33. X. 1—13. Their unbelief is the result of ignorance :
,, 34. X. 14—21. For the preached Gospel and Israel's disbelief of it were foretold.

,, 35. XI. 1—10. Yet God has not cast off His people.
,, 36. XI. 11—24. Israel's fall has been the salvation of the Gentiles ; and is not final.
[Final Perseverance.]
,, 37. XI. 25—36. Israel will be saved. Praise to God.

DIV. V. PRACTICAL LESSONS. XII.—XV. 13.

,, 38. XII. 1, 2. A consecrated body and renewed mind.
,, 39. XII. 3—8. Variety of gifts.
,, 40. XII. 9—21. General maxims.
,, 41. XIII. 1—7. Obey the rulers of the state.
,, 42. XIII. 8—10. Love your neighbour.
,, 43. XIII. 11—14. Put off the works of darkness.
,, 44. XIV. 1—12. Do not judge thy brother.
,, 45. XIV. 13—23. Be careful not to injure thy brother.
,, 46. XV. 1—6. The strong ought to help the weak ;
,, 47. XV. 7—13. That all may praise God together.

CONCLUSION OF THE EPISTLE. XV. 14.—XVI.

,, 48. XV. 14—21. Paul's apostolic office and work.
,, 49. XV. 22—23. His plans for the future, and present business.
,, 50. XVI. 1—16. Salutations to Rome.
,, 51. XVI. 17—20. A warning against divisions.
,, 52. XVI. 21—27. Salutations from Corinth : and doxology.

Doctrinal Results--

Dissertation 1. Paul's View of the Gospel and of Christ.
,, 2. ,, of the Christian Life.
,, 3. ,, of the Jewish Scriptures.

TO THE READER.

v. 10f	denotes	verses 10 and 11.
v. 10ff	„	„ 10, 11, 12, etc.
v. 10*a*	„	the former part of verse 10.
v. 10*b*	„	„ latter „ „
A. V.	„	„ Authorised English Version.
Cp.	„	'compare,' introducing something similar to, but not exactly the same as, the words expounded.
LXX.	„	in all Biblical works, the Greek Translation of the Old Testament made at Alexandria about B.C. 280. From an ancient and prevalent tradition that it was made by seventy-two men it was called the 'Septuagint' or 'Version of the Seventy.' It is frequently quoted throughout the New Testament, and is the only form in which the Old Testament was known to the Gentile Christians of the first century.

Words printed like *I-am-lost* represent one Greek word.

In the Exposition *italic type* is used only for my literal translation of the words of the verse under exposition. Other quotations from Scripture, and paraphrases, are enclosed in 'single commas.'

The reader will remark the additional note to Rom. iii. 24 (p. 117) on page 380.

He will also do well to read the 'Doctrinal Results,' pp. 381-401, immediately after the 'Introduction' and before going on to the 'Exposition.'

ERRORS.

On p. 47, l. 14 from below, for *v.* 17 read v. 17.
On p. 99, to l. 22 prefix 8.
On p. 212, l. 2 from below, for 1—20 read 18—20.
On p. 311, l. 12, for 2 read 1.

QUOTATIONS FROM THE OLD TESTAMENT.

	PAGE
Gen. vi. 6	276, 327
,, xv. 5	138
,, ,, 6	128, 144
,, xvii. 1-24	134, 139, 273
,, xviii. 13	139
,, xviii. 10, 14	274
,, xxi. 12	274
,, xxv. 23	275f
Exod. iv. 16, vii. 1	336
,, ix. 16	281
,, xx. 17	203, 345
,, xxxiii. 19	280
Lev. xviii. 5	301
,, xix. 18	345
Num. xxv. 10-13	129
Deut. vi. 25	129
,, xxiv. 13	129
,, xxix. 4	313
,, xxx. 6	346
,, xxx. 12	301
,, xxxii. 21	308
,, ,, 35	340
,, ,, 43	364
Judges ix. 23	240
1 Sam. xvi. 14-23	240
2 Sam. xii. 8	343
1 Kings xviii. 4, 30ff	312
,, xix. 10	312
,, xxii. 21	240
Ezra i. 2	282
Job xxvii. 3	239
Job xli. 11	329
Psalm v. 5	276

	PAGE
Psalm v. 9	102
,, x. 7	103
,, xiv. 1-3	102
,, xviii. 49	364
,, xix. 4	307
,, xxxii. 1, 2	131
,, xxxvi. 1	103
,, xliv. 22	261
,, li. 4	96
,, li. 11	240
,, lxii. 12	69
,, lxix. 9	361
,, ,, 22, 23	313
,, xciv. 14	311
,, cxvii. 1	364
,, cxl. 3	103
Prov. iii. 4, 7	340
,, xiii. 24	276
,, xxv. 21	340
Isa. i. 9	290
,, viii. 14	292
,, x. 22	289
,, xi. 10	364
,, xxviii. 16	304
,, xxix. 10	313
,, xxix. 16	285
,, xxxvii. 26	343
,, xl. 13	329
,, xlv. 7	285
,, xlv. 23	353
,, lii. 5	81
,, ,, 7	307
,, liii.	122

		PAGE
Isa.	liii. 1	307
,,	lix. 7, 8	103
,,	lix. 20	325
,,	lxiii. 10, 11	240
,,	lxiv. 8	285
,,	lxv. 1	308
Jer.	xviii. 1-11	327
,,	,, 8	276
Dan.	ii. 37	343
Hosea	i. 6-10	289
,,	ii. 23	289
,,	xiii. 15	239
Joel	ii. 32	305
Hab.	ii. 4	48
Mal.	i. 2	276

QUOTATIONS FROM THE APOCRYPHA.

		PAGE
Judith	v. 1	355
Wisdom	ii. 23	70, 161
,,	v. 17	247
,,	vi. 19f	70
,,	x.	192
,,	xii. 1	70
,,	xiii. 1-8	60
Wisdom	xvi. 24	247
,,	xviii. 4	70
,,	xix. 6	247
Sirach	xxv. 24	160f
,,	xxvi. 29	182
1 Maccab.	ii. 52	129, 140
2 ,,	vi. 28, vii. 9, viii. 21	155

QUOTATIONS FROM ANCIENT AUTHORS.

	PAGE
Aristotle	54, 191
Athanasius	229
Augustine	217, 295, 321
Barnabas	180
Calcedon, Confession of	142
Chrysostom	149, 151
Cicero	54, 62, 86
Clement of Alexandria	5, 229
,, ,, Rome	3, 6
Cyprian	268
Demosthenes	77, 270
Epicureans	62
Euripides	84, 218f
Eusebius	4
Hippolytus	229
Homer	84
Ignatius	155
Irenæus	5, 229, 268
Jerome	10
Josephus	21, 66, 80, 86, 400
Justin	6
Lucian	83
Marcion	4f
Methodius	217
Muratori, Fragment of	6
Origen	4, 139, 148, 151, 208, 217, 229, 268
Ovid	219

	PAGE
Philo	21, 129, 400
Plato	54, 86
Polycarp	5
Seneca	218
Socrates	64, 77
Tacitus	21, 59
Tertullian	4, 5, 148, 229, 268
Vulgate Version	16
Xenophon	64, 66, 77, 218

WORDS AND MATTERS DISCUSSED.

	PAGE
Abba	236
Abound	98
Abyss	302
Achaia	371
Adoption	235, 239, 250, 266
Affliction	71
Age, This	333
Amen	58
Anathema	265
Angels	261
Anger	51
Apostle	27
Asia	375
Assurance	242
Atonement	119
Baptism	179
Belief, Believe	143
Blaspheme	81
Bless	57
Body	215
Called	34, 254, 289
Calvinism	294
Christ	27
Church	397
Circumcision	87, 132
Conscience	76
Creation	247
Deacon	337
Dead, died	205
Desire	203
Destruction	84
Edification	357
Effect, of no	95
Election	277
Endurance	70
Enemies	152, 156, 326
Eternal Life	70
Exhort	332
Exult	79
Faith	142, 335
Fall	316
Father	35
Final Perseverance	321
Firstfruit	249, 318
Flesh	199, 211, 226, 230
For	41
Foreknow	255, 257, 311
Fore-ordain	256
Form	79
Fruit	42
Fulness	317
Fury	71
Gentiles	33
Gift of Grace	42
Glory	55, 116, 266
Gospel	27
Grace	32
Grafting	320
Greek	43, 45
Groan	249
Happiness	131
Harden	282
Hated	276
Heart	55

	PAGE
Helplessness	71
Herald	80
Holiness	36, 395
Hope	138, 250
Illyricum	369
Immortal	70
In Christ	186
Incorruption	70
Inward man	214
Is	45
Jehovah	290
Jesus	27
Joint-witness	76
Justification	109, 394
Law	104, 107, 230, 393
Law and Prophets	114
Lord	32, 290
Lost	84
Love	345f
Macedonia	371
Manifest	52
Mature	334
Members	188f
Mercy	281
Ministry	337, 342
Mystery	325
Name of Christ	33
Nations	33
Offering	367
Oracle	94
Original Sin	169
Peace	35
Peace with God	151
Perfect	334
Perish	84
Perseverance	70
Power	45
Preach	80
Predestine	256
Present	188
Principalities	261
Prophecy	336
Propitiation	118
Purpose	255
Put on Christ	347
Raise up	282
Redemption	118, 250
Reckon sin	131
Reconciled	156
Repentance	68
Respect of persons	72
Reveal, Revelation	47
Righteousness	46, 291, 300
Sabaoth	291
Saint	34
Salvation	317
Sanctify	36, 193
Scriptures	28, 281, 398
Seed	29
Servant	26, 191
Serve	41
Sign	368
Snare	313
Son of God	29ff, 157, 224, 385
Sons of God	238
Spain	370
Spirit	239
Spirit of God	240, 395
Spiritual	211
Stand	153
Stumbling stone	292, 355
Through	32
Transgress	133
Trespass	141
Truth	52, 79
Type	162
Unto	28
Vanity	247
Wise	43
Witness	237
Wonder	368
Wrath	51
Wrestle in prayer	372

INTRODUCTION

TO THE

EPISTLE TO THE ROMANS.

SECTION I.

OUR STARTING-POINT AND OUR AIM.

1. As this work will be to some extent argumentative, I shall begin it by stating plainly what are the assumptions on which the argument rests. I do not wish to take for granted the divine authority or supernatural origin of any part of the Bible. The only admissions I require are, that a letter exists professing to have been written by the Apostle Paul to the Christians at Rome; that it exists in various languages, in thousands of printed books bearing all dates from the invention of printing to our own day, and in hundreds of manuscripts preserved in libraries and monasteries and giving various indications of age; and that it is quoted in many ancient writings, of which copies have come down to us.

2. Assuming this, we will inquire whether these documents afford sufficient proof that the Epistle was actually written by Paul; and whether the letter written by him is correctly represented in the Authorised English Version. We will consider certain indications in the Epistle as to when, and where, and to whom it was written. We will then study the Epistle itself. We will try to understand the meaning of the words used, and to trace the writer's argument. We will carefully observe the facts and doctrines which he takes for granted, and the conclusions to which he seeks to bring his readers. As we pass along, we will examine his opinions on several of the matters about which he writes. At the end of our work, we will try to delineate the writer's view of Christ and the Gospel, as that view

is reflected in the pages of this Epistle. And, standing by Paul, we will endeavour to see with our own eyes and hear with our own ears the face and the teaching of Jesus.

3. In other volumes I hope to extend to all the Epistles which bear the name of Paul the course of study here begun. From this study we will endeavour to obtain a correct and comprehensive view of the Gospel as he understood and preached it. This we will compare and contrast with the teaching of the other writers of the New Testament. And, from the recorded words of Jesus and from the various developments of His teaching which have come down to us in the writings of His disciples we will endeavour to reproduce the original Gospel as He conceived and proclaimed it. This Gospel we will carefully study in the light of the revelations of Himself and His will which God has given us in Nature, in the Old Testament, in the social facts of mankind, and in the experience of our own hearts. Throughout the work we will take for granted only matters of fact which we will plainly state and which no one can deny, and our own previous deductions from these facts. By this course of study we will endeavour to obtain, with God's help, a knowledge of THE TRUTH as God has been pleased to reveal it to man.

SECTION II. IS THE EPISTLE GENUINE?

1. Turning now to the Epistle before us, we ask, What proof have we that it was written by the man whose name it bears? To answer this question, we will summon the witnesses at our command.

2. Of these, the Epistle itself is the earliest and most trustworthy. As we study its pages we are persuaded that the author, whatever his name and position, was a man of great mental power and moral worth. Everything within us bows down with respect in the presence of one far greater and better than ourselves. The writer claims to be Paul, the Apostle of the Gentiles. Apart from the epistles attributed to him and the Book of the Acts of the Apostles, the name and fame of Paul prove his existence, ability, and influence. This letter, proved by its contents to be the work of a man of worth and power, professes to have been written by Paul, to the Church at Rome, while the author was engaged in active apostolic labour, and before he had seen those to whom he writes.

We are driven, by the fact that the Epistle exists, to one of three

suppositions ; either that it was written by some one who deliberately attempted to palm it off as Paul's ; or that the beginning and end were added by a deceiver to a document written by an honest man ; or that it was the genuine work of Paul. The impression produced upon us by the moral tone of the Epistle makes the first supposition exceedingly difficult. The second is not quite so unlikely. To decide between the second and third we must call other witnesses.

3. *Printed Bibles* are found, in various languages, bearing all dates from the present time to the invention of printing. All contain this Epistle, and ascribe it to Paul.

4. Again, in the libraries of Europe are about 300 *Greek manuscripts* of epistles claiming to be Paul's, of dates varying from the sixteenth to the fourth century. Some are mutilated, some entire ; some contain all, some a part of, the epistles attributed in modern Bibles to Paul. Of these MSS., fragmentary though many of them are, a great majority contain this Epistle. We also find a number probably still larger of *Latin MSS.* of the same epistles. Some are as old as the sixth century. Most of them have this Epistle. Going further from home, we meet in the East with scattered churches which in the fifth century were broken off from the rest of Christendom. The Nestorians amid the lonely wilds of the Turko-Persian frontier and on the coasts of Southern India, the Jacobites in Egypt and Syria, and the Maronites on the slopes of Lebanon, have lingered to our day, separated from each other and from the rest of the Christian Church. Yet all have ancient MSS. of the Bible in the language spoken by Christ and the early Syrian Christians. They all hold the Epistle to the Romans. Their long and melancholy isolation proves that, before their secession in the fifth century, the Epistle existed and was received as Paul's. Similar testimony is borne by other ancient churches in Egypt, Armenia, and Abyssinia.

These MSS. prove that the Epistle existed in the fourth century. The number of them proves that it was held in great esteem. This proof is strengthened by the fewness of written copies of other ancient works. Of the epistle of Clement, the oldest Christian document after those of the New Testament, referred to by many ancient writers and widely known, ten years ago only one copy was known. Two more copies, one Greek and one Syriac, have since been found. From the multiplication of copies we may, I think, infer that this Epistle was received as a genuine work of the man whose name it bears.

5. In order to continue our search into the ages preceding the oldest MSS. we will call another class of witnesses, the writings of *the Fathers*.

We have a 'Church History' from the days of Christ to those of Constantine, by *Eusebius*, Bishop of Cæsarea in Palestine. In this work (iii. 28, v. 28, vii. 26) he speaks of the events of the reign of Gallienus, A.D. 259-70, as those of his own time. His testimony therefore carries us some years beyond the oldest existing MSS. He says, (iii. 3,) "The epistles of Paul are fourteen, all well known and beyond doubt. It should not, however, be concealed that some have set aside the Epistle to the Hebrews, saying that it was disputed, as not being Paul's. . . . The same Apostle, in the address at the close of the Epistle to the Romans, has among others made mention also of Hermas." "Let this suffice for the present, to show what books were disputed, what admitted by all, in the Sacred Scriptures." See also iii. 25. Eusebius admits disputes about the authorship of some of the books of the New Testament, but declares that there was none about this.

6. Of a rather earlier day we have the voluminous writings of *Origen*, who lived in Egypt and Palestine, A.D. 186—253. He wrote a commentary on this Epistle, as Paul's, of which a Latin translation has come down to us.

7. Several works are extant of *Tertullian*, who lived before and after A.D. 200, at Carthage, in North Africa. He frequently quotes this Epistle as genuine. See especially his work 'Against Marcion,' v. 13, 14. He says that Marcion rejected parts of the Epistle, because they did not suit his teaching; and argues with him from what even he admitted to be genuine. In so doing he quotes Rom. i. 16, 18; ii. 2, 12, 14, 16, 21, 24, 29; v. 1, 20, 21; vii. 4, 7, 8, 12, 14; viii. 3, 10, 11; x. 2, 3, 4; xi. 33, 34, 35; xii. 9, 12, 16, 17, 18, 19; xiii. 10. Marcion held views utterly opposed to those of this Epistle; yet he dared not deny its genuineness. Tertullian appeals (Prescriptions against heretics, 36) to the churches to which Paul wrote, as the present guardians of his letters. "With whom the authentic letters of the apostles are read, uttering the voice and representing the face of each one. Is Achaia near to thee? Thou hast Corinth. If thou art not far from Macedonia, thou hast Philippi; thou hast Thessalonica. If thou art able to go into Asia, thou hast Ephesus. If thou art near to Italy, thou hast Rome." This appeal betrays the writer's complete confidence that these epistles came from the Apostle's pen.

8. We now go to Alexandria, where at the same time and rather

earlier we find *Clement*, of whom we possess important works. He and his writings are referred to in Eusebius' Church History, v. 11, vi. 6, 13, 14. Clement tells us (Stromata i. 1) that he learnt the truth in Greece and Italy from noble men who handed to him the apostle's teaching. Again and again he quotes this Epistle as Paul's. We have marked the following in *bk.* iii. of his Stromata: "The divine Apostle who says, 'O wretched man that I am! who shall deliver me from the body of this death?'" (*ch.* 3.) "The Apostle writes in the Epistle to the Romans, 'And not as we be slanderously reported, and as some affirm that we say, Let us do evil that good may come. Whose condemnation is just.'" (*ch.* 4.) "In the same way, Paul writes in the Epistle to the Romans, 'We that are dead to sin, how shall we still live therein?' 'since our old man is crucified with him, that the body of sin might be destroyed,' to 'neither present your members instruments of unrighteousness to sin.'" (*ch.* 11.)

9. Let us now visit Gaul in A.D. 180. We find there *Irenæus*, who has just become Bishop of Lyons. His predecessor, Pothinus, has lately been martyred at the age of ninety: Eusebius, Ch. Hist. v. 1. Irenæus has been the bearer to Rome of a letter from his own church, of which letter a fragment has been preserved by Eusebius, (Ibid. 4,) and in which he is spoken of as a presbyter of the church. From his pen we have a noble work against heresies, which is referred to in Tertullian's treatise 'Against the Valentinians,' *ch.* 5. In this work Irenæus says (III. iii. 4) that in his youth he sat at the feet of Polycarp, a disciple of the apostle John. Since Polycarp was martyred not later than A.D. 166, and Irenæus was bishop in A.D. 180, his birth cannot have been later, and was probably much earlier, than A.D. 150. He constantly quotes this Epistle as Paul's. Throughout his writings there is no trace of doubt about its authorship. The reader may refer to III. xvi. 3: "Paul writing to the Romans, 'Paul an apostle of Jesus Christ, predestined for the gospel of God, which He promised by His prophets in Holy Scriptures, concerning His Son, who was made of the seed of David according to flesh, who was predestined Son of God in power.' And again, writing to the Romans concerning Israel, he says, 'whose are the fathers, and of whom is Christ according to flesh, who is God over all, blessed for ever.'" Also Ibid. 9: "Paul speaking to the Romans says, 'much more they who obtain the abundance of grace,'" and quotes Rom. v. 17, vi. 3f, v. 6—10, viii. 34, vi. 9, viii. 11. See also Ibid. xviii. 2, 3, 7; xx. 2, 3; xxii. 1, 3. He agrees with Tertullian (Ibid. xii. 12) that Marcion

rejected parts of this Epistle but admitted the remainder as genuine.

The testimony of Irenæus carries us further back even than his own day. With Tertullian and Clement, he appeals to the unanimous teaching handed down from the apostles. He tells us (*bk.* IV. xxvii. 1, 2) that one of his teachers quoted this Epistle thus, "And therefore Paul said 'If God spared not the natural branches, etc.;'" and says that this teacher had himself listened to the apostles. He speaks (I. xxvi. 2) of the Ebionites as rejecting the writings of Paul on the ground that he was an apostate from the Law. From this we learn that some admitted the genuineness, while they denied the authority, of the letters which bore the name of Paul.

10. We have one more witness of the same date. A torn part of an ancient MS. was found in the last century in the Ambrosian Library at Milan; which from its discoverer is called the *Fragment of Muratori*. Its date is fixed by a reference to Pius, who is said to have been "very lately" bishop of Rome. Pius was bishop in the middle of the 2nd century: Iren. III. iii. 3, 4. The fragment must therefore have been written by a contemporary of Irenæus. It gives a list of Paul's epistles; and in reference to this Epistle says, "He described more fully to the Romans the order of the Scriptures, intimating however that Christ was the chief matter of them."

11. We have no earlier quotations. The only earlier writings of any length are those of *Justin*. He writes for unbelievers; and therefore does not appeal to books which for them had no authority. We have however a passage (Dial. 23) so similar to the language of this Epistle, that we cannot but think that Justin had seen it: "For also Abraham himself, being in uncircumcision, because of his faith with which he believed God, was justified." *Clement*, who was bishop of Rome at the end of the 1st century, writes, (*ch.* 35.) "Having cast away from ourselves all unrighteousness and lawlessness, covetousness, debates, malignity and deceit, whisperings and backbitings, hatred of God, pride and boasting, vain glory and want of hospitality. For they who do these things are hateful to God. And not only those who do them, but also they who take pleasure in them."

12. Such are our witnesses. What does their evidence prove? That in the latter half of the 2nd century, in places so far apart as Carthage, Egypt, and Gaul—we may add by sure inference Greece and Rome—no one, whether friend or foe, doubted that Paul wrote this Epistle. We stand beside Irenæus in A.D. 180. He is bishop

of Lyons. He has been presbyter under Pothinus : and Pothinus was born in the 1st century. He gives (III. iii. 3) a list of the bishops of Rome from the days of the apostles ; and thus proves his familiarity with the history of that church. He has himself been a delegate to Rome ; and must therefore know the opinion there held about the authorship of this famous Epistle. He has learnt the Christian doctrine from the lips of Polycarp and other ancient men. Yet he is utterly unconscious of any difference of opinion on this subject. He says not a word in defence of the genuineness of the Epistle. For where there is no attack, defence is needless. Standing by his side we catch the words of aged men on whose lips there lingers the echo of an apostle's voice. We hear the din of controversy which arose even in those early days, if not within, at least around, the sacred courts of the temple of God. The contention is hushed for a moment, that old and young, friends and foes, may proclaim with one voice that the Epistle was written by Paul.

We now ask, Could this absolute unanimity have been obtained for a writing partly or altogether forged? Suppose a case. The laws of causation have been set aside; and a bramble has produced the fruit of Paradise : a deceiver has written this Epistle. Or, a great and good man has written it ; and left his offspring to the tender mercies of an ungrateful world. The foundling has escaped the notice of every one else, and come into the hands of a deceiver; and by him has been wrapped up in the garments of Paul, and brought to Rome. When was it brought? Not during the apostle's life. For he died at Rome : and his presence was a safeguard against such imposture. It must then have been brought after his death. It is shown to the members of the church. No one has heard of it before. Yet it professes to have been sent to them years ago, when Paul was in active work, and before he came to Rome. They ask at once, Where has the letter been all this time? Why have we not seen it before? The details given in chapters i. and xv. expose the fraud. That this important work is in the form of a letter to a prominent church, is thus in some sense a voucher for its genuineness.

In short, we have two results for which we seek causes ; the existence of the Epistle, and its unanimous acceptance in the 2nd century. In Paul we have an author worthy of the Epistle ; and in the Epistle a production worthy of Paul. If it came from him, its universal reception is accounted for. If it did not, its reception is a fact for which no sufficient cause can be assigned.

13. As yet we have given only a part of the argument. We shall make out a case as strong as, or stronger than, the above for the genuineness of the Epistles to the Corinthians and the Galatians. The epistles will then support each other. A careful study of them will convince us that the same spirit breathes in all. And a variety of *coincidences* of this Epistle with others, and of the Epistles with the Book of Acts, will testify strongly to the truthfulness of all. If all are spurious, a stupendous miracle has been wrought for the deception of mankind. If the others are genuine, we have in them another argument for the genuineness of this.

14. Such are some of the considerations which have led me, and I hope will lead my readers, to accept this Epistle with perfect confidence. The force of the argument from the fathers can be felt only by actual reference. But this is within the reach of all. Translations of the works referred to are to be found in T. and T. Clark's Ante-Nicene Library, which has a place in most public libraries. The history of Eusebius is published in a cheap form by Bohn ; and deserves a place on every Christian's bookshelf. A few hours' study of the fathers will do more than any number of quotations to convince the reader how solid is the historical basis of the genuineness of this Epistle.

The argument from the intellectual and moral worth of the Epistle, from its coincidences with other Epistles and with the Book of Acts, and from the oneness of Paul's character as depicted in his writings, can be appreciated only by a personal study of the New Testament. We have however sought to answer the question of this section at the beginning rather than the end of this volume, in order that, in approaching the text of the Epistle, we may do so with a reasonable assurance that it came from Paul. The reader will do well to refer to this subject after his study of the text. It will be fully discussed in my next volume.

15. The strength of the case we have tried to defend has been universally felt. With exceptions so rare as to be unworthy of mention, this Epistle has been received by all, from the Ebionites who detested the author but admitted the authorship, to modern rationalists who accept the work as genuine but deny the sacred facts so fully believed by its acknowledged author. Of the latter a conspicuous example is found in an able work on 'The Apostle Paul,' by F. C. Baur, who, while denying the resurrection of Christ, says : (vol. i. p. 276 :) "Against these four epistles (see above, art. 13) not even the slightest suspicion of spuriousness has ever been raised." The author of an anonymous work on 'Supernatural Reli-

gion' admits readily that Paul wrote these epistles and that he and Peter believed that Christ rose from the dead. But rather than share their faith he would prefer to believe either (vol. iii. p. 523) "that Jesus did not really die on the cross, but being taken down alive, and His body being delivered to His friends, he subsequently revived," or that (p. 526) the supposed appearances took place only in the imagination of his disciples. That such writers accept this Epistle as genuine is some proof that its genuineness cannot be called in question.

Then why have we spent so much time in proving what all men believe? Because it is unsafe to accept an opinion on the mere ground that, so far as we know, all others believe it. And because we wish to survey at our leisure a fortress which no man assails, that we may be the better prepared to defend others which we shall find beleagured by foes.

For the argument from coincidences I refer with pleasure to an immortal work, the 'Horæ Paulinæ' of Paley. On the evidence furnished by the early Church, see Westcott's 'Bible in the Church.'

16. Let us now review the position gained. What have we proved? Simply that Paul wrote the Epistle. By a similar course of argument we might have proved the authorship of the Dialogues of Plato and of the Koran of Mohammed. The inspiration of the writer and the authority of his writings have not been mentioned. We have, however, gained much. We began our study in order to come near to Christ, that we may learn what he taught. In our search we have found a man who professes to have been commissioned by Christ to proclaim the Gospel. We can therefore now listen to an Apostle's voice. We can stand among the disciples of Paul, and hear what he says touching his Master.

We may push the argument one step further. As we listen to Paul we shall be convinced of his sincerity. His thoughts are too intense to be feigned. The man may be deceived: he is not a deceiver. We shall therefore stand, not merely among the disciples, but within the heart, of Paul. We shall look at Christ as Paul saw him.

SECTION III.

ARE OUR COPIES OF THE EPISTLE CORRECT?

1. We have seen that Paul wrote a letter to the Roman Church; and that, speaking generally, the letter is before us. We now ask,

Is the letter, as he wrote it, correctly reproduced in our English Bible?

On the title-page of the New Testament we are informed that it was translated out of the *original Greek*. We shall endeavour to show, that the Epistle was written by Paul in Greek; that, within limits which we will specify, it is preserved as he wrote it in the Greek text used by the translators of the English Bible; and that their translation is on the whole correct.

2. It might be supposed that a letter to a Roman Church would be written in Latin. It is quite certain that it was not. The Latin fathers never claim their own language as the original of any part of the Bible. Augustine complains that, in the early days of the Church, whoever obtained a Greek MS. and knew anything of Greek, undertook a translation; and that therefore almost all the Latin copies were different. He adds, ('Christian Doctrine' ii. 11-15,) "But among the interpretations themselves, let the Italic be preferred before others." The best was therefore a translation. Such was the variety of the Latin copies, that in A.D. 382, Damasus, bishop of Rome, committed to Jerome the task of revision. Jerome published the Gospels in A.D. 384. In his preface he says to Damasus, "Thou urgest me to make a new work out of an old one, to sit as arbiter on copies of the Scriptures scattered throughout the world; and, because they vary among themselves, to determine which are they that agree with the Greek truth." This proves that the Greek copies were the standard with which the Latin were to be compared. Moreover, that the Epistle was written, not in Latin, but in Greek, is also put beyond doubt by a comparison of the Greek and Latin MSS. In the Latin we constantly find that the same thought is expressed in different ways: in the Greek, the variations are nearly all such as would naturally arise from the mistakes of a copyist.

The use of the Greek language in this letter was justified by its great prevalence in Rome. This is testified by many writers; and by the MSS. found among the ruins of Herculaneum, which are, I believe, nearly all Greek. Most of the early bishops of Rome bear Greek names.

3. We now ask, Does the text from which our translation was made *accurately represent the Epistle as it came from Paul?* To answer this question we will summon again the witnesses who gave evidence in the last section. We have the 300 Greek MSS., the Latin and Syriac MSS., and the many quotations of the Fathers. If these witnesses, so various in origin and form, agree, their

agreement is a complete proof that they are correct copies of one original. If they differ, we must examine the kind and extent of their difference.

4. The *Greek MSS.* are of two classes: uncials, written in capital letters; and cursives, in running hand. Roughly speaking, the uncials are earlier, and the cursives later, than A.D. 1000.

Eleven uncials of this Epistle are known. The most famous are, the MS. lately found by Tischendorf in the monastery of Mount Sinai, and now preserved at St. Petersburg; the Vatican MS. at Rome; and the Alexandrian MS. presented in A.D. 1628 by the patriarch of Constantinople to Charles I., and now in the King's Library at the British Museum. The last is supposed to have been written in the 5th and the two others in the 4th century. They are written on beautiful vellum, and each forms a thick 4to volume some 10 in. to 14 in. square. They have two, three, or four columns of writing on a page. The letters follow each other without any separation into words; and there are very few stops. Corrections by later hands are found in all. Each of them contains a large part of the Old Testament and Apocrypha, all in Greek. The Alex. and Vat. MSS. contain the greater part, and the Sinai MS. the whole, of the New Testament. Not less interesting is the Ephraim MS., in the Imperial Library of Paris. By a strange sacrilege, the writing of the Scriptures was erased to make room for the works of Ephraim, a Syrian father. Fortunately the erasure was not perfect. By the use of chemicals to restore the defaced writing, and by careful examination, the whole has been deciphered. It contains important fragments of the Old and New Testaments, including part of this Epistle; and seems to have been written in the 5th century. Next in value is the Claromontane MS., of the 6th century, with Greek and Latin on opposite pages. The others are of later date.

In addition to these are a very large number of cursives. Singly they are of little value; but their number gives them weight.

5. Another test of the correctness of our copies is furnished by the various *Ancient Translations.* The Syriac and Latin are specially important. The former is written in the language called, in the New Testament, Hebrew; of which we have specimens in Mt. xxvii. 46, Mk. v. 41, vii. 34, xv. 34, Rom. viii. 15, 1 Cor. xvi. 22. To distinguish it from the tongue of Moses and David, we now call it Syriac or Aramaic. It was the mother-tongue of Christ and the apostles. Many MSS. preserved by scattered Syrian churches have been brought to Europe and examined. The Latin copies are very

many, and possess interest as being the only form in which the Bible was accessible to the Western Church during the dark ages. Several other versions of less fame have also been examined and compared.

6. The very numerous *Quotations* in the writings of the *Fathers* contribute to answer our question. They have been collected with more or less care. Their value as witnesses of the original text varies greatly. In most cases it is not very great. For we possess them only in a few late MSS. into which errors have crept, just as into the text of the Bible. It is therefore often difficult or impossible to know certainly what the Fathers actually wrote. But there are quotations in which this is made quite certain by the context. And some such quotations are most valuable. Of all this my note on Rom. v. 1 supplies instances. Sometimes the writers tell us that the MSS. differed in their day: and not unfrequently they say which reading was then considered the best. Of this, Rom. viii. 11 and 1 Cor. xv. 51 are examples. Such references are always valuable.

7. The testimony of the more important of these witnesses has been carefully weighed and recorded. The earliest Greek MSS. have been reprinted word for word. And of a larger number we have collations, i.e. published lists of their variations from a commonly adopted standard called the Received Text. Of these, Scrivener's convenient collation of the Sinai MS. is a good example. Of the Alexandrian MS. there has been published a photograph of every page, an almost exact reproduction of the original. This photograph affords the student an opportunity of becoming familiar with one of the oldest sacred documents extant. It is to be hoped that it will be followed by similar photographs of the other great manuscripts. We have also Critical Editions of the Greek Testament, giving not only a revised text, but under each verse the variations of the chief manuscripts and versions, and the more important quotations. Of these, passing over those of an earlier day, I may mention that of Lachmann, (A.D. 1842-50.) Tischendorf, (8th edition A.D. 1869-72,) Tregelles, (A.D. 1857-70,) and that of Westcott and Hort, printed but not yet published.

8. What then is the testimony of these various witnesses, thus carefully interrogated? What do they say about the correctness of the text used by our translators? They reveal an immense number of variations in the extant MSS. of the New Testament, and of this Epistle. In almost every verse they appear. But we also find that by careful examination the number is, for practical pur-

poses, greatly reduced. Very many are proved by the overwhelming weight of contrary testimony to be the mere mistakes of copyists. A large proportion of them affect the meaning of the text very slightly, or not at all. A frequent variation is 'Jesus Christ' and 'Christ Jesus;' and the same word spelt in different ways. When all these are set aside, the number is reduced within moderate bounds.

There are, however, not a few important passages in which our earliest documents vary; and some in which they are almost equally divided. This proves that even into these earliest copies error has crept; and makes it possible that the reading found in the larger number is not always correct. Indeed, in one case, Rom. v. 1, some able scholars have ventured for this reason, but as I think unwisely, to set aside the unanimous verdict of our oldest copies. To detect, amid these variations, the words actually written by the Sacred Writers is the important and difficult task of Biblical Textual Criticism. The critic endeavours to retrace the steps by which error has crept into the ancient copies, by searching for the reading which is most likely to have given rise to existing variations. With this aim, various critics have propounded various principles of procedure, arrived at by their comparison of existing documents, principles which I cannot here expound. The results of this study are embodied in the revised texts of the Critical Editions, and in other works, especially Scrivener's very able 'Introduction to the Criticism of the New Testament.' Each of these works represents the toil of a lifetime, toil overlooked for the most part by men but remembered by Him who will reward every man according to his work.

The reader will be glad to know the practical nett result of this study, and the judgment pronounced by these critics on our Authorised Version. The following lists show how close is the agreement of the editors mentioned above, an agreement the more valuable because the principles they have followed in revising the text differ so much; and how small and few are the alterations they propose.

List I. *Corrections which the above editors agree to propose.*

1. i. 29, 31.—Omit 'fornication,' 'implacable.'
2. iii. 22.—Omit 'and upon all.'
3.* 28.—'For' instead of 'therefore.'
4.* iv. 15.—'But' instead of 'for.'
5.* 19.—Omit 'not' (his own body).

6.* vi. 12.—Omit 'it in.'

7.* 13.—'As if' instead of 'as those that are.'

8.* vii. 6.—'Being dead to that' instead of 'that being dead.'

9. 18.—Omit 'how;' and read 'is' instead of 'I find.'

10. viii. 1.—Omit 'who walk not after the flesh, but after the Spirit.'

11. ix. 28.—Read 'because finishing and cutting short His reckoning, the Lord will do it upon the earth.'

12. ix. 31, 32.—Omit the 2nd 'of righteousness;' 'of the law;' 'for.'

13. ix. 33.—'He that' instead of 'whosoever.'

14. x. 17.—'Christ' instead of 'God.'

15. xi. 6.—Omit 'but if it be of works,' etc.

16. xiii 9.—Omit 'thou shalt not bear false witness.'

17.* xiv. 6.—Omit 'and he that regardeth not the day,' etc.

18. 9.—'Came to life' instead of 'rose and revived.'

19.* 10.—'God' instead of 'Christ.'

20. 15.—'For' instead of 'but.'

21.* xv. 24.—Omit 'I will come to you.'

22.* 29.—Omit 'of the gospel.'

23. xvi. 24.—Omit the verse.

All the above corrections may, I believe, be received with confidence. Doubts linger in some minds about Nos. 3, 5, and 7.

List II. *Passages in which the above editors differ.*

1. ii. 2.—'For' or 'but.'

2.* v. 1.—'Let us have' or 'we have.'

3.* viii. 11.—'Because of His Spirit' or 'by His Spirit.'

4. 28.—'All things work together' or 'God works all things together.'

5. xiv. 21.—Omit 'or is offended, or is made weak.'

6. xv. 32.—Omit 'and may with you be refreshed.'

All other differences are so unimportant or so weakly supported as to be unworthy of notice. The common text of the rest of the Epistle may be accepted on the unanimous witness of men who have spent their lives in testing its correctness.

These lists the reader may test for himself by comparing the readings given in the Queen's Printers' Bible, which I had not seen when I drew them up for my first edition, and which I warmly recommend as being, in my opinion, the most useful edition yet published of the English Bible. Other less important variations

there recorded will be found adopted in my translation. The readings of the best MSS. may be had at a trifling cost in Tischendorf's English New Testament, of the Tauchnitz Series.

9. We notice that only ten variations in List I., and two in List II., marked thus *, make any practical difference in the sense of the Epistle. Even these do not affect the drift of the argument or the doctrine taught. Perhaps the most important variation is in viii. 11. One reading teaches that the Holy Spirit will be the agent of our resurrection ; the other, that His presence within us is the reason why even our bodies will be raised. Let the student mark in his Bible these twelve passages, and then read the Epistle. How small is the change. How little it disturbs the sense of the whole.

10. Our question is answered. We have examined witnesses from the solitude of the Egyptian desert, and from the monasteries of Western Europe, from the coast of Malabar and from the shadow of Sinai. Their testimonies agree. Just as the superscription of Pilate, in different languages, but with one voice, proclaimed the royalty of Christ ; so, in the same three languages, these many witnesses proclaim in one great harmony the One Gospel of Peace.

11. Some may ask, If the differences are so small, is not the criticism of the text a useless study? If the labour spent had done nothing more than prove that the differences are so small, it would be well repaid. But it has produced other results. The corrections of the text, small as they appear, are important. Nos. 3, 5, and 6 of List I. make the argument more clear, or the words more forceful. No. 19 detects an unfair argument for the divinity of Christ. In other parts of the New Testament still more important variations will be found. In one case a question of authorship is affected by the changes we are compelled to adopt. In short, every word of Scripture is more precious than gold ; and no labour is lost which removes from it a particle of alloy. On the whole subject the English reader may study Scrivener's 'Lectures on the Text of the New Testament.'

12. One question remains. *Does our translation fairly reproduce the text translated?* In asking this question we must remember that every translation is imperfect. It is a lens which absorbs and deflects, while it transmits, the light. This applies especially to languages far removed in time and circumstances. The words do not exactly correspond : phrases correspond still less. Even such common English words as 'for' and 'but' have no precise equivalents in Greek. In every translation, something

is lost in accuracy, clearness, and force. And translations often err, not merely in failing to give the writer's full meaning, but by putting other thoughts in place of his. We ask then, To what extent does our version put before us Paul's thoughts?

13. The variety of translations will answer our question. Compare with the Authorised Version Alford's revision of it, which has been prepared with the aid of modern research; also the Roman Catholic Version sanctioned by Cardinal Cullen. We have here three altogether independent translations. Yet in the main they agree. We find in all the same Epistle, the same arguments, the same truth. The same spirit breathes in all. It is therefore the spirit not of a translator, but of the original writer. Those familiar with Latin or German will do still better by comparing the Vulgate, as sanctioned by Popes Sixtus V. and Clement VIII., and Luther's Version. The same result will follow. The Trinitarian Bible Society has published a leaflet containing a list of corruptions of the Roman Catholic translations issued by the British and Foreign Bible Society. The shortness and unimportance of the list is a complete proof that the versions referred to accord substantially with our own version. And the theological differences of Roman Catholics and Protestants are vouchers for the comparative correctness of that which they agree to accept. I do not say that where these witnesses agree, we may rely upon their correctness; but that they agree in the main, and in the main may be accepted.

14. I cannot, however, conceal the fact that readers and even writers have not unfrequently fallen into errors of doctrine by using our noble, and on the whole correct, version. In not a few popular religious books important and sometimes dangerous doctrines are based on mistranslations of Scripture.

15. It is however possible to adopt safeguards which will lessen, or entirely remove, this risk. The reader will often discover doubtful translations by comparing other versions; and by using the Queen's Printers' Bible. And he will soon have the Committee's revision of the New Testament. In the former work he will at first be confused by the variety of authorities. But he will do well to note the disputed passages, and refrain from basing argument upon them. The serious differences are so few that this will be no great task. In this Epistle we note i. 10, 20; vii. 21f; viii. 6, 19; ix. 5; xii. 11, 17; xiv. 1. Again, we may very effectually guard against mistake by constantly comparing Scripture with Scripture. Hold with great caution any doctrine which is rarely taught in the Bible. God has made provision for the defects of translation by

teaching the vital truths so frequently and so variously that there need be no mistake. Whatever is taught but seldom has little practical bearing upon our heart and life. Another safeguard is found in the argumentative form of much of the New Testament. The meaning of one statement is often determined by another which is given in proof. By tracing the line of thought we shall be for the most part saved from mistake, and directed aright. Lastly, a close attention to the language even of the Authorised Version will do much to lessen the distance between the Sacred Writers and the English reader. He will soon notice that some words are used in a sense different from that of common life; and he will learn from the Bible itself, with increasing clearness, what that meaning is. He will become familiar with Paul's mode of thought and style of writing. As he tries to grasp the reasoning and to work it out in his own mind, he will come into closer mental fellowship with Paul, and catch his fuller meaning. There is no limit to the extent to which a careful student may lessen the disadvantage of using a translation.

A thoughtful and godly English reader will understand this Epistle much better than many who read it in Greek. Just so a medical student who uses a translation of Hippocrates will understand him better than a good Greek scholar who knows nothing of medicine. You have no need to lose confidence in the old version. Be careful not to lay stress on single words, but try to follow the general course of argument. Never trust to a verse detached from its context. Constantly refer to other passages which treat of the same subject. Every hour of study will make you more familiar with the language and thought of the Bible. And every effort to carry out in practical life the lessons taught, will open the way to further and greater lessons. Do not despair if the meaning is not evident at once. Keep the difficult passage before the mind: ponder it again and again. You will not do so in vain.

16. The foregoing remarks apply to the translation of any ancient work. But to most or all of my readers the Bible stands alone as God's voice to them. God gave us the book, and in some sense the translation, to teach us about Himself, and to lead us to Himself. Therefore, while approaching the book, we approach God; and we expect that through the book God will speak to us. He will do so. And we shall recognise each deeper insight into the Word as His gift; and find by experience that such are God's best gifts In many cases even the difficulties of Scripture will be an occasion of gratitude to Him who makes the darkness to be light about us.

17. I have been compelled to attempt a new translation. To give Paul's words, rendered according to my ability into plain modern English, at the beginning of each section, seemed to me better than to tell the reader here and there that the Authorised Version is incorrect. The translation here given is in no sense a rival to the old one, or an attempt to forestall the Revision Committee. Indeed I have not been careful to give always good idiomatic English. I have rather sought to reproduce in English, at any cost of elegance or good grammar, as nearly as possible the sense of the Greek words. I have given a new, rather than a revised, translation ; because to express Paul's thoughts in my own words was easier than to amend the venerable version so closely interwoven with the religious life of every one of us. And it will be remembered that, when this Epistle was first read at Rome, it was clothed, not in the garb of antique phraseology, but in the common words of daily life. Moreover, the use of various translations is helpful, by teaching us to lean, not upon the outward form of the Word of God, but upon the inner sense which underlies all the translations.

18. The questions proposed in § 1. are answered. The Epistle which claims to be Paul's has made good its claim. The correctness of our copies has been tested, and has stood the test. We have proved that our translation is a good one ; and we have set up safeguards to protect us from the dangers which surround the use even of the best translations.

SECTION IV.

WHEN, WHERE, TO WHOM, AND WITH WHAT PURPOSE, WAS THE EPISTLE WRITTEN?

1. Of these questions, the first three are less important than those of the foregoing sections. To answer them is no essential part of our argument. We have already proved that this Epistle expresses the mind of Paul : and our proof would remain even if we knew not when and where and to whom it was written. At the same time Paul gives us indirect information on these subjects, and this information we cannot afford to neglect. To sift the details of Bible facts gives us a closer acquaintance with the men of the Bible, and

a fuller conviction of the reality of the facts and the men. It will be so in this case.

2. We may fix the *date* of a book in two ways; in reference either to some common era such as the year of our Lord, or to other events in the life of the writer. The former method would tell us what was taking place in the world at the same time; the latter would connect the Epistle with whatever else we know of Paul. This latter method we now adopt. The place of this Epistle in the Christian era will be considered in our next volume.

3. Paul tells us (i. 8—15, xv. 23—33) that he has not yet been at Rome, that he is free, on his way to Jerusalem with a collection made for the Christians there by those of Macedonia and Achaia: he looks forward to Jerusalem with fear, but hopes to be saved from the Jews, and then to go through Rome to Spain. Let us compare this with what he elsewhere says about himself. In 1 and 2 Corinthians, which we may provisionally accept, we find mention of this collection. In 1 Cor. xvi. 1ff (written apparently from Ephesus, *v.* 8) Paul tells us that the collection was not then made; that he was going through Macedonia to Corinth, and hoped to find it ready; that he expected to spend some time at Corinth, and then either to send or take the money to Jerusalem. In 2 Cor. ii. 12f, we find that Paul has left Ephesus, and come through Troas to Macedonia: the Macedonian collection is made, viii. 1—4; that of Achaia is not, ix. 1—6: he is on his way to Corinth, the capital of Achaia, ix. 4, xii. 20, xiii. 1. Thus, although this Epistle does not mention those to Corinth, nor the converse, the three epistles are bound together by a matter common to all. The letter to Rome is evidently later than those to Corinth; but was written while Paul was engaged in the same business.

4. We now turn to the Book of Acts, which claims to give an account of Paul's travels, and which was accepted as authentic by Irenæus, Clement, and Tertullian. It makes no mention of these epistles, nor directly of the collection; and may therefore be looked upon as an independent witness. Without assuming its trustworthiness, we will compare the account it gives with the facts already gathered from Paul's epistles. The proposed visit to Jerusalem cannot be later than that of Acts xxi. 15. Let us trace Paul's steps as there recorded. We find him at Ephesus, xx. 1. He intends to go through Macedonia and Achaia to Jerusalem; and then to Rome. He goes through Macedonia to Greece, which formed the Roman province of Achaia. After spending three months there, he goes through Macedonia and Miletus to Jeru-

salem. This circuitous route was occasioned by a plot of the Jews. He tells us (xx. 23) that he has been warned of danger at Jerusalem. In xxiv. 17, he informs Felix that he came to Jerusalem bringing alms for his nation. Here, then, we have the details gathered from the epistles. We conclude therefore that the letter was written during the journey of Acts xx. This journey will be discussed at length in our next volume.

Since the collection was already made, (Rom. xv. 26,) Paul must have arrived in Achaia. And it is much more likely that this letter, which bears marks of deliberation, was written during Paul's three months' sojourn there, than on his journey from Greece to Jerusalem. Now Corinth was the capital of Achaia : the letters to Corinth say that Paul was going there ; and communication with Rome was more easy from Corinth than from any other point in Paul's course. We therefore infer that the Epistle was written from Corinth. This is confirmed by the mention in xvi. 1 of Cenchrea, the port of Corinth.

Paul sailed at Easter from Philippi, (Acts xx. 6,) on his way from Corinth to Jerusalem ; and must consequently have been at Corinth during the winter. Rom. xv. 25 implies that the letter was written almost at the close of his sojourn there. We conclude therefore that the Epistle was written from Corinth, in the early part of the year in which Paul was made prisoner at Jerusalem. In our next volume we shall find reason to believe that the year referred to was A.D. 58 or 59, in the early part of the reign of Nero.

Notice also that, of the persons with him when writing the Epistle, Timothy and Sosipater (or Sopater) are mentioned in Acts xx. 4, as his companions. Gaius, his host, was perhaps the man mentioned in 1 Cor. i. 14, as belonging to the church of Corinth. Owing to the frequency of the name, we cannot be sure that he was the same as in Acts xx. 4.

5. If our inference be correct, this Epistle will stand in close connexion with 1 and 2 Corinthians. A study of the contents will show that this is actually the case. Rom. xii.—xv. is specially akin to 1 Corinthians. The coincidences will be pointed out in the next volume.

A comparison of these details greatly confirms the genuineness of the Epistle. The coincidences prove that we have here real persons ; and that the collection and journey were actually made. All possibility of fraud is taken away by the incidental nature of the references.

6. The Epistle was written to the *Christians at Rome*, i. 7, 15.

We will therefore gather together all we know about the state of the Roman church at this time. Our earliest witness is the Epistle itself. Although Peter's death at Rome is supported by a unanimous and trustworthy tradition reaching to the 2nd century, we have no sufficient evidence that he had been at Rome when this letter was written. The absence of any reference to him here and in other epistles written from Rome, makes it unlikely that he had much to do with founding the church. Still, Peter's silence about Paul in his 1st Epistle which was written to churches founded by Paul, shows that this argument must not be taken as conclusive. Paul's maxim, xv. 20f, proves nothing either way. See notes.

The number of persons greeted in *ch.* xvi., who were probably a small part of the whole, indicates a church of some size. The appeal of ii. 17, implies a Jewish element; but the general tone of the Epistle, e.g. i. 6, 13, xi. 13, suggests a majority of Gentiles. The church was famous everywhere, i. 8. This is partly accounted for by the fact that from every place there was a road to Rome. Some of the members had been long in the faith, xvi. 7. There are no traces of error among the people. Had there been serious error, it would, from the conspicuous position of the church, have been known to Paul; and probably referred to in the Epistle. The letter gives us the idea of a church of some years' standing, of stability, and of importance. This is confirmed by the Roman historian Tacitus, who tells us ('Annals,' xv. 44) that six years later "an immense multitude" were convicted in Rome of being Christians, and put to death.

7. The *origin of the church* is unknown. It is certain that during the ministry of Christ there were many thousands of Jews at Rome. "The number of the ambassadors sent by the authority of the nation was fifty, to which they joined 8000 Jews that were at Rome already." (Josephus, 'Antiquities,' XVII. xi. 1.) "The great division of Rome which is on the other side of the Tiber, which was occupied and inhabited by the Jews. And they were mostly Roman citizens, having been emancipated; for having been brought as captives into Italy, they were manumitted by those who had bought them for slaves." (Philo, 'Virtues of Ambass.' 23.) "They were in the habit of contributing sacred sums of money from their firstfruits, and sending them to Jerusalem by the hands of those who were to conduct the sacrifices." (Ibid.) They also made proselytes: "Fulvia, a woman of great dignity, and one who had embraced the Jewish religion." (Jos. 'Antiq.' XVIII. iii. 5.)

We find Roman Jews and proselytes at a Jewish feast, Acts ii. 10. It must have been so during the Saviour's lifetime. These pilgrims would probably hear the preaching of John and Christ. And in this way the seed may have been early carried to Rome. The close connexion of the metropolis with other parts of the empire would bring Romans, both Jews and Gentiles, into contact with the Gospel. The case of Cornelius illustrates the likelihood of this. Some converted in other places would probably sojourn or settle at Rome. Even the banishment of the Jews from Rome by Claudius might help the Gospel. So, Aquila is spoken of only as a Jew when he was expelled from Rome and met Paul at Corinth. In this Epistle we find him again in Rome, holding Christian meetings in his house. Of all places, it was most likely that in Rome the Gospel would take root even without apostolic help. And this is the simplest explanation of the origin of the church at Rome.

8. It is interesting to notice that in this Epistle Paul lays aside the tone of authority with which he addresses the churches of Corinth and Galatia, which he had himself founded. His maxim not to build on another's foundation seems to have kept him from Rome. He could not go there until he went on his way to countries beyond. This is, however, no proof that the church was founded by another apostle. Other men, whether apostles, elders, or private Christians, had preached there; and had thus laid a foundation. Paul preferred (xv. 20) to preach where Christ was not yet known.

9. We cannot detect in this Epistle, as we do in those that follow, any definite occasion which prompted its composition. It was not written to correct any special error, or to give information on any special subject. But we can easily understand the writer's purpose. For years he has watched with interest the Roman church. He sees its importance in relation to the western world. Many friends at Rome increase this interest. At length he has a prospect of visiting them, but only for a short time. A deaconess of a neighbouring church is going to Rome. And Paul takes the opportunity of sending a letter which will be an outline, and an authoritative standard, of his teaching, and thus a forerunner of himself. Consequently, this is, of all his epistles, the most general and complete. It is the Gospel according to St. Paul.

10. The writer's exact aim must be gathered from the Epistle itself. An outline is given in the table of contents at the beginning of this work. This the reader will do well to study before entering upon the notes. He will thus have a plan of the country in which

he is about to travel. Paul's purpose, as I understand it, is: *To assert, and logically develop, the new doctrines; to show that they harmonize with God's declarations and conduct as recorded in the Old Testament; and to apply them to matters of secular and of church life.*

SECTION V.

SUGGESTIONS FOR BIBLE STUDY.

1. Before going on to the Exposition of the Epistle I may be allowed to urge the great importance of systematic and consecutive study of the Bible. This is our only sure means of obtaining a correct and comprehensive view of the revealed Nature of God and the Way of Salvation. Greatly as I value the works on Systematic Theology with which from time to time many able writers have enriched the Church, I must say that these works are of worth chiefly to those who are accustomed to study the Bible for themselves, and are thus able to test conflicting theological opinions. It is best and safest to learn the rudiments of theology from teachers whose authority we cannot question. Even a commentary becomes a snare when the reader, instead of using it as a help to his own study of the Bible, seeks chiefly to know what the commentator says. The commentator is most successful when he writes so that his own words are forgotten, and the sacred text only, but with greater clearness, remains in the reader's mind.

All this implies that the Bible must be, not only read devotionally, but studied intellectually. Indeed it will be of use to us devotionally chiefly in proportion to the care with which we have previously endeavoured to trace its meaning. And this requires mental effort. Those who think that a mere reference to such books as this will at once remove the difficulties of the Bible, are doomed to well-merited disappointment. These notes were written, not to render needless, but to stimulate and assist, the reader's own thought. A man who has only an English Bible, but endeavours with all his powers to grasp its meaning, will do better than one who has the best commentary, but is too idle to think for himself. The Epistle before us is the result of mental effort, and can be understood only by the mental effort of the reader. The Spirit who spoke in Paul thought fit to use the apostle's intellect as a means of speaking to us; and the same Spirit designs our own

powers of thought to be the means by which we shall hear his voice.

But it must not be thought that to understand the Bible a great or cultivated intellect is needful. An entrance into the sacred chamber is God's gift. And, although He thinks fit to bestow it only upon those who use the powers and opportunities He has given, He will withhold it from none who diligently and perseveringly seek it. Therefore the study of the Bible must be devotional as well as intelligent. For the oracle will be dumb unless the Spirit give to it a living voice. But our study must also be intelligent. To consecrate to God all but our intellect is to keep back a part of that which He claims.

2. In order to understand the writers of the Bible we must carefully determine the sense in which they use their own words. These words are the very alphabet of theology. Only by understanding them can we spell out the great truths of God. We learn their meaning by observing their use throughout the Bible; and by careful study of the mental and moral states which they denote. Through inattention to the exact meaning of Bible words, or rather through the habit, very common formerly and not yet extinct, of assuming a meaning for these words without any investigation whatever, the teaching of the Bible has been greatly obscured, and serious confusion and error have crept into theology. To this matter I have therefore given special attention.

3. We must also endeavour to understand and feel the force of the arguments used by the sacred writers, and especially by Paul. Some have given little attention to this, because of their belief of the Apostle's infallible authority. They accept each assertion as true, and care not how it is proved. But by so doing they thwart his purpose. For he seeks to convince his readers by argument: and those who do not understand the argument cannot be convinced by it. And, unless we are convinced by Paul's arguments, we cannot be sure that we correctly understand the assertions they contain. Nor can we reach the great principles which are the groundwork of his theology.

To understand an argument we must carefully distinguish between the facts and principles taken for granted, and the inferences drawn from them. This is specially important in the New Testament. For I think we shall find that the facts and doctrines taken for granted are the same with all the writers of the New Testament: that the doctrines assumed by all may be traced to the lips of Christ: and that the facts assumed will bear the most searching

tests of historical criticism. This discovery is the glorious reward of careful and intelligent study of the Bible. And it is the clearest proof of the divine authority of Christianity.

4. In order to understand the arguments of this Epistle it is all-important to trace the writer's line of thought. And this can be done only by frequently reviewing, especially from the most suitable points, the path along which he has led us. To facilitate this review I have broken up the text into *Divisions* and *Sections;* and at the end of most of these and at other important points I have tarried for a moment to retrace the argument. These recapitulations the reader will do well to imitate in his own words.

The Divisions I have adopted represent essential turning points in the argument of the Epistle; and are therefore found, more or less, in all commentaries. The Sections are more arbitrary. But I think it will be found that in the main they mark real links in the argument. The student must note carefully the connexion between them. It is generally indicated by the words with which the section is introduced.

5. For successful Bible study we must go over and over again the same sacred ground. This will not be wearisome. And we shall thus become personally familiar with the porches and courts of the temple of truth. We shall be able to look at a glance along the various galleries of thought; and to contemplate from different points of view the various parts of the building, and their relation to the whole.

6. I have begun this series of notes with the Epistle to the Romans because it is easy to show that its authorship is beyond doubt. Therefore as we study it we know that we listen to the voice of an apostle. And because Paul here sets forth in order the Gospel as he is accustomed to conceive and to preach it. The systematic form of the Epistle makes it a convenient beginning for Bible study, and a standard with which to compare other Bible teaching.

7. We have now lingered long enough at the portal of the temple. We have surveyed from without its strong foundations, its complete preservation, its goodly proportions. Let us enter. The spirit of the writer will meet us on the threshold, and begin to disclose the glories within. And as we look at these we shall at times forget both the letter and its author, and bow with rapture and adoration before the Divine Presence we shall find within.

EXPOSITION OF THE EPISTLE.

SECTION I.

PAUL GREETS THE ROMAN CHRISTIANS.

I. 1—7.

Paul, servant of Jesus Christ, a called apostle, set apart for the Gospel of God, 2which He promised before through His Prophets in Holy Scriptures, 3concerning His Son, who was born of David's seed according to flesh, 4who was marked out as Son of God, in power, according to spirit, a spirit *of holiness, by resurrection of dead ones, Jesus Christ our Lord; 5through whom we received grace and apostleship, for obedience to faith, in all the nations,* on behalf of His name; 6in which nations are you also, called ones of Jesus Christ; 7to all the beloved of God, the called saints, which are in Rome. Grace to you and peace from God our Father and the Lord Jesus Christ.*

1. Writing as a stranger to the Christians at Rome, Paul begins by telling them his name, his position in the church, the work for which he was placed in that position, and how this work brings him into contact with them. *Paul:* in Latin, Paulus. Acts xiii. 7: well known as the name of an illustrious Roman family. *Servant:* one of the great words consecrated to describe the relation of the creature to the Creator. A servant is one who puts forth his powers according to the will, or for the interest, of another. Cp. Mt. viii. 9. The most conspicuous case of this is the slave, whose position compels him to it. Hence the word here translated *servant* was the common word for Greek and Roman slaves. It is rendered 'bondman,' in contrast to 'freeman,' in 1 Cor. xii. 13, Rev. vi. 15. See 1 Cor. vii. 21f. *Servant of Jesus Christ:*

* Or, Gentiles.

Paul's first description of himself. The same title is given to all Christians, vi. 22, etc. In the Old Testament, 'servant of God' sometimes denotes men who received direct commands from God; and who therefore in a special sense did His bidding, Josh. i. 1f. See § 19. *Jesus:* name given at birth to the Saviour, and by which He was known as a man among men, Mt. i. 21. *Christ;* denotes in Greek 'anointed;' as does 'Messiah' in Hebrew, Jno. i. 41, iv. 25. Cp. Acts iv. 26f with Ps. ii. 2. In 2 Sam. i. 14, 16, Saul is called 'Jehovah's Messiah;' and in the LXX. 'the Lord's Christ.' The priest is called in Lev. iv. 5, Messiah, or Christ. In Dan. ix. 25, the word is expressly applied to the coming deliverer and king. From this passage the application became common among the Jews. They used the word constantly of the expected Saviour, in reference to the kingdom of which He was the designated heir. The name *Jesus* speaks of a known man who lived at Nazareth, and was crucified at Jerusalem. To add to this the name *Christ* was to declare that He was the hoped-for deliverer and future king. By calling himself *a servant of Jesus Christ*, Paul acknowledges that Jesus is Messiah, and pays Him honour by calling Him Master. These words also suggest the kind of work Paul has to do, viz. to aid in setting up the kingdom. And they express his thoughts as he takes up his pen to write this letter. He writes, not to please himself, but as a servant doing his master's work. They thus give him a claim upon the attention of his readers. A man who knocks at our door, and calls himself a servant of some great one, implies that he has come on his master's business; and claims an attention to be measured by the importance, not of himself, but of his master.

A called apostle: Paul's position among the servants of Christ. *Apostle;* itself an English form of the Greek word here used, denotes a man sent on some special business. 'Missionary,' derived from the Latin, has almost the same meaning. Cp. Jno. xiii. 16, 'Nor an apostle greater than he that sent him.' It is translated 'messenger' in 2 Cor. viii. 23, Phil. ii. 25. Same word in 1 Kgs. xiv. 6, LXX. It was given by Christ to the first rank of His ministers, Lk. vi. 13, 1 Cor. xii. 28, Eph. iv. 11: because they were personally sent by Him on a great mission, Jno. xx. 21. By calling himself an apostle, Paul claims this first rank. He claims it because he has been personally sent by Christ, 1 Cor. ix. 1, Gal. i. 1. *Called;* refers to Christ's miraculous voice to Paul, Acts xxvi. 16—18; on which rested Paul's claim to the apostleship.

Set apart for the Gospel of God: the work for which Paul was called to be an apostle. Evangel, evangelist, etc., are

English forms of the Greek words translated *gospel*, 'preacher of the *gospel*.' They mean good news, bringer of good news; and are applied to personal matters in 2 Sam. xviii. 10, 20, 27; Lk. i. 19, ii. 10, 1 Th. iii. 6. Cp. Isa. lii. 7 with Rom. x. 15. The Gospel is good news from God. And for this good news, i.e. to proclaim it, Paul was set apart. He had nothing else to do. Even when working as a tentmaker, he did so in order thus the more effectually to preach the Gospel, 1 Cor. ix. 12. In the purpose of God, Paul was set apart before his birth, Gal. i. 15, 16: he received the actual call on the road to Damascus, Acts xxvi. 16—18. In Acts xiii. 2, he was further set apart for one branch of gospel work, viz. the mission to foreign countries. Notice the antiquated use in the Auth. Version and Prayer Book of 'unto' and 'to.' They represent a Greek word denoting direction; a word frequently used for mental and causal direction, i.e. for purpose and tendency. Its best English equivalent is 'for.' Cp. v. 16, iii. 22, v. 18, vi. 10.

2. Paul has told us his name: and has claimed our attention by calling himself a servant of Jesus Christ, a servant of the first rank, one whose whole life is spent in proclaiming good news from God. He now further claims our attention by showing the importance of the Gospel for which he is set apart. *Which he promised before.* God foretold through the prophets, not only good things to come, but the announcement of the good things: i.e., that salvation would be preceded by glad tidings of salvation. See Isa. xl. 1—10, lii. 7—10. Cp. Rom. x. 15. In one sense God actually proclaimed beforehand the good news to Abraham; but only as something far off and indistinct, Gal. iii. 8. The good news promised, but not proclaimed, by Isaiah was good news of present deliverance. *Prophets:* xii. 6. Notice that the prophet was but the mouth *through* (see v. 5) which God spoke the promise, Heb. i. 1. The following words prove that the prophets referred to were those whose writings have come down to us. *Scriptures:* something written, sacred or profane. *Holy:* that which belongs to God: of whose activity and tendency God is the one end and aim. See note below. Paul here applies to certain writings the solemn word *holy:* and thus classes them with other holy objects, the sabbath, temple, sacrifices, priesthood. Therefore whatever solemnity belongs to these belongs to the writings. In Paul's view these books, in a special sense, were God's: they were written, and everything within them tends, to work out His purposes. See Dissert. iii. The promise of good news passed *through* the prophets' lips: it abides and speaks *in* the sacred writings.

This verse claims attention for the Gospel. That for which the way was prepared during centuries, and to proclaim the advent of which, men like Isaiah and Ezekiel were sent, must indeed be great. To many of Paul's readers the prophets were almost superhuman. And to them, the Old Testament was separated from all other books as holy, i.e. as a book of which every word spoke from God and for God. This holy book, and these prophets of God, declared that in days to come good news from God would be announced. (In *ch.* x. Paul will show that his gospel corresponds with what they foretold.) Therefore by his readers' reverence for the book and for the men, he claims their attention. Again, by appealing to the prophets and Scriptures, Paul pays honour to the Old Covenant. That the ancient prophets and Scriptures foretold the Gospel, increases our respect for them, as well as for it. Paul thus guards in this verse against the error both of those who deny that the Old Testament came from God, and of those who take it to be a final revelation. We shall find that it was because the thoughts here expressed lay near to the apostle's heart that they sprang to his lips at the first mention of the Gospel. For coincidences, see Acts xiii. 32, xxvi. 6 ; iii. 18, x. 43.

3. Paul further claims attention to the Gospel by stating its great subject-matter. It is a description of the person and work of the Son of God. Just as 'Jesus,' and 'Christ,' set forth the Saviour as a man among men, and as the hope and future king of Israel ; so this name declares His relation to God. That Paul speaks here and elsewhere of a particular individual by the simple term 'Son of God,' and expects his readers to know to whom he refers, implies that this title belongs to Christ in some special sense which marks Him out from all others ; and therefore implies that He stands in a relation to God shared by no one else. *Who was born etc.:* who sprang by birth from the children of David : Jno. vii. 42, 2 Tim. ii. 8. *Seed:* common in the Bible (Jno. viii. 33, etc.) to denote the offspring in whom a family lives on to other generations. Paul takes for granted as something requiring no proof, that Christ sprang from David. The genealogies of Mt. iii. and Lk. iii. are not, as we read them, a complete proof of this. For they give only the descent of Joseph. But in this matter Paul is himself a reliable authority. The genealogy of Christ was important to the Jews of that day ; and was doubtless sufficiently evident, Heb. vii. 14. To us it is a matter of less importance. And evidence which to us would be superfluous, is not given. Christ's descent from David gave Him a claim upon the Jews as a descendant of their ancient

kings; and as a scion of the stock to which the future royalty was promised, Jer. xxiii. 5, Ps. cxxxii. 11. *Flesh:* the material of our bodies. We have it in common with other men, Heb. ii. 14; and in a different form with whatever breathes, 1 Cor. xv. 39. See note, viii. 11. *According to flesh;* ix. 3, 5, 1 Cor. x. 18, Gal. iv. 23, 29, Col. iii. 22; limits the assertion *born of etc.*, to the flesh and blood which Christ shared with all men. Looking at His body and thinking of it alone, Paul says that He *was born of the seed of David.*

4. Notice the stately parallel; and the greater length and fulness of the 2nd clause, corresponding to the greater dignity there set forth. By His birth He became David's son: but before His birth He was already (see under viii. 3) Son of God. His relation to David was known from His parentage. But His relation to God could be known only by divine revelation. Therefore, amid a manifestation of Divine *Power, by resurrection of dead ones*, He *was marked out* from others *as Son of God* Cp. 1 Cor. xv. 14ff; 1 Pet. i. 21; Acts xvii. 31, xxvi. 23. The plural, *dead ones*, recalls the category to which the resurrection of Christ belongs, and the abstract significance of such a miracle. Cp. Mt. ii. 20. *In power;* thrown conspicuously forward, points to that element in the *resurrection* which gave it demonstrative worth. Same connexion of thought in 2 Cor. xiii. 4; Phil. iii. 10; Eph. i. 19f; Matt. xxii. 29; Acts iii. 12, iv. 7. Nothing suggests the connexion 'Son of God in power;' certainly not the contrast of 'seed of David,' which is a title, not of weakness, but of royal dignity.

This verse implies that Christ claimed on earth to be, in a sense peculiar to Himself, the Son of God, i.e., He claimed a relation to God shared by none else. For, although the surpassing grandeur of His resurrection suggested the surpassing greatness of Him who was raised from the dead, yet even this great miracle was but a silent witness, and could do no more than confirm the testimony of Jesus concerning Himself. That Jesus actually claimed, and that Paul conceded to Him, this august title, and in what sense, I hope to show in Dissert. i. 7.

Spirit: in contrast with flesh. See note under viii. 17. *According to spirit;* limits the assertion, *who was marked out as Son of God*, to the *spirit* which animated the body born of David's seed. Looking at the material of His body, we call Him David's Son: looking at the spirit which moved, spoke, and acted, in that human body, we call Him Son of God. Just so in every man, and in Christ on earth in a still higher degree, there is a mysterious linking

together of two worlds, of that which is akin to the clay, and that which is akin to God ; of flesh and spirit. And of each of these sides of personality we may think and speak. Now the flesh of Christ was ordinary flesh ; and therefore needs no further description. But the spirit which animated that ordinary flesh is altogether different from all other human spirits. It is a *spirit of holiness :* same words (LXX.) Ps. li. 11 ; Is. lxiii. 10 : chosen perhaps to distinguish the personal spirit of Christ from the Holy Spirit. It is also a stronger term. The spirit of Christ was a personal embodiment of holiness. This implies that absolute devotion to God is a great feature of the nature of Christ, that of Him every thought, purpose, word, act, points directly towards God. See note below. Carefully observe that this agrees with the words of Jesus about Himself, as recorded in Jno. iv. 34, v. 19, 30, vi. 38. With Him holiness was not accidental or acquired ; but was an essential element of His nature, arising directly from His relation to God, v. 19. To Him, God was the aim, because the source, of life, v. 30, 26. And this is implied in Paul's words, *Son of God*, *Spirit of holiness*. Our own hearts tell us how altogether different is the spirit inherited by us from our parents. When we look at Christ's body, we find Him like ourselves ; and we call Him David's Son : but when we look at the spirit which moved those lips and hands and feet, which breathed in that human breast, and when we see that spirit turning always and essentially to God, we declare Him to be the Son of God.

We shall elsewhere try to show that within this human body there dwelt both a divine personality, and a created, human, sinless spirit. In reference to each of these the Saviour might justly be called *Son of God*. For the latter set forth in the form of a human spirit the Nature of the Eternal Son of God. Paul's constant use of this title to denote an eternal relation to the Father, suggests that he here refers to the divine personality of Christ. But the words 'according to flesh' remind us that in His human body there dwelt a human spirit. A day is coming when we shall ourselves be marked out as sons of God by resurrection of the dead. By union with Christ's spirit, our spirits will be holy. The power which raised Him will raise us. We shall be sons of God, being sons of the resurrection : Lk. xx. 36.

The order of *vv.* 3, 4 is the order of Christ's historical manifestation of Himself to man. He first showed Himself as David's Son ; and then by His resurrection was proved to be the Son of God.

Jesus Christ our Lord ; links with us the glorious Person. He

was the carpenter's son : He is the hope of Israel : He is our Lord. *Lord:* one who has control over men and things ; Mt. xxi. 40, 'lord of the vineyard ;' xii. 8, 'of the Sabbath.' It is correlative with 'servant,' Mt. xxiv. 45, 50, xxv. 18—26 ; and is the title most frequently used to set forth the Saviour's relation to us. See 1 Cor. viii. 6, xii. 3, Eph. iv. 5. For 'Lord' in the Old Testament, see under ix. 29. *Our:* used probably without definite limitation. Of all Christians Christ is Lord.

5. The plural *we* is difficult. It does not refer to others who joined Paul in the letter, as in 1 and 2 Thessalonians. It cannot include the readers. *In all the nations* makes it difficult to include the other apostles : especially since these words were added to give Paul's reason for writing to men at Rome. It probably refers to Paul alone. Such use of the plural in public documents is common in all languages and ages. See Ezra iv. 18, vii. 24. It was perhaps suggested by a remembrance that others besides himself had received the apostleship, and a still larger number the favour of God. *GRACE ;* or *favour*, (same Greek word,) is that quality in an object which calls forth favour or approbation in a beholder. Such objects are graceful. Since the favour called forth depends upon the character and abides in the heart of the beholder, we have the expression 'to find grace in one's sight,' Gen. xix. 19, xxxix. 4. Since this favour springs from generosity, we read of 'grace given' and 'received,' Rom. xv. 15, etc. Favour prompts us to do good to the object of our favour. Since the good done arises simply from good will, grace stands in contrast to obligation, iv. 4. When we were in sin, God looked upon us. In ourselves we were altogether repulsive. But in his sight we found favour. He saw in us His own image, so sadly marred. The sight called forth in the breast of God that which prompted Him to save us. The grace of God is God's love seeking out its object, and contemplating that object with a purpose of blessing. It has a human counterpart in the favour with which man sometimes looks upon his fellow, and which prompts him to do that fellow-creature good. *Through :* a most important New Testament word. It denotes the means, whether it be an unconscious instrument or an intelligent agent, by which an effect be brought about ; whether or not the agent be also the first cause. It denotes regularly Christ's relation to the work of salvation, *v.* 8, 1 Cor. viii. 6, Jno. i. 17, etc. *Through* the great person just described Paul became an object of the favour of God. Not that Christ moved God to look on us with favour ; (for Christ is Himself the gift of the Father's grace,

Heb. ii. 9;) but that the birth and death of Christ are the channel through which God's favour reached us. See iii. 24—26. *And apostleship.* Christ was the divine agent through whom God made Paul an apostle. Just as Elisha, a prophet sent from God, and speaking with God's authority, was appointed to his work by Elijah, at God's bidding; so Paul was appointed by the personal voice of Christ, at the Father's bidding. He was 'an Apostle of Jesus Christ, according to the command of God,' 1 Tim. i. 1. See Gal. i. 1. First favour, then apostleship. For God's favour is the source of all other blessings, 1 Cor. xv. 10, Eph. iii. 8. *For obedience to faith:* xvi. 26; literally 'obedience of faith,' 2 Cor. x. 5: purpose of the apostleship, viz., that men may obey faith. We obey faith by believing. The act of faith is submission to God. To make this prominent Paul writes, not 'for faith' as in *v.* 17, but 'for obedience to faith.' See Acts vi. 7, Rom. x. 3, 16, ii. 8; 2 Cor. ix. 13. *In all the nations:* sphere in which God desires to call forth obedience to faith. The words *nations*, 'Gentiles,' 'heathen,' are the same. Cp. xv. 10 with Deut. xxxii. 43; xv. 11, with Ps. cxvii. 1; and xv. 9, with Ps. xviii. 49. The Jews looked upon themselves as separate from all others, and therefore needed a word to mark the separation. They noticed that they were one; and they called themselves a people, the people of God. The rest of mankind consisted of various nations, all strangers to Israel. Hence the contrast, Acts xxvi. 17, 23. They therefore used the plural form 'nations,' not merely for the aggregate of nations, but for the aggregate of the individuals composing the nations. The singular form 'Gentile' is found only once in the Auth. Version, Rom. ii. 10; where it ought to be 'Greek.' In this verse we may translate with equal correctness, 'nations' or 'Gentiles.' In many passages we can use only 'Gentiles,' as in ii. 14, iii. 29, Acts xiii. 48, xiv. 2, 5; in others only 'nations,' iv. 17f. The singular is always 'nation,' as x. 19. *All* is emphatic. Paul's commission is for *all*, and therefore for those at Rome. *On behalf of His Name:* further object to be attained by obedience to faith in all the nations, viz., that the name of Christ may be known and honoured. Everywhere in the New Testament the name of Christ is important. Christianity was very much a matter of a great Name proclaimed in the Gospel. To believe what that name implies, and to confess it, were the conditions of salvation. That this Name might be in every lip and in every heart, Paul preached and lived, and was ready to die. See Acts ix. 16, xv. 26, xxi. 13; 2 Th. i. 12; Acts iii. 16.

6. *In which nations are you also;* brings the readers within the sphere of Paul's apostolic work. He was sent to bring men in all the nations to obey faith: and in these nations were the Christians at Rome. *You also:* as well as 'the other Gentiles,' *v.* 13, among whom he has laboured long. In addition to these his commission extends to those 'at Rome also,' *v.* 15. *Called ones of Jesus Christ.* I have put a comma after *you also;* and take these words as an appeal to the readers. They came within Paul's sphere of work, not by being Jesus Christ's called ones, but by being among the Gentiles. In *v.* 1, Paul sets forth his own dignity; here, that of his readers. He belonged to Christ: so did they. He had received a divine call: so had they. These words might grammatically mean 'called by Christ;' according to a frequent New Testament use, *v.* 7, Mt. ii. 12, etc. But with Paul, God is always the author of this call: viii. 30, ix. 24, 2 Th. ii. 14. These men belonged to Christ; and had been made His by a divine summons. The Gospel is God's voice calling men to Christ; and is as solemn as the voice from the burning bush, or on the road to Damascus. Those who have obeyed the call are Christ's called ones. Just as by the voice of Christ, God made Paul an apostle, and gave him a right to call himself such; so by the Gospel, God gave these men to Christ, and gave them a right to call themselves His. On the Gospel call, see under viii. 28.

7. *Beloved of God.* God's love is the source of all His benefits; and the sure ground of our hope, viii. 39. Our consciousness of His love is the basis of the Christian life. Of this love, all men are objects, Jno. iii. 16, Rom. xi. 28; but only believers are conscious objects. To them it is real and living. It moulds their thoughts and life. Hence the designation 'Beloved by God,' 1 Th. i. 4. Paul knows that the love which smiles on himself smiles on his readers; and that in a consciousness of the same Father's love, amid the same trials of life, both he and they rejoice and rest. *Called saints:* further description of his readers. *Saints:* not only called to be saints, but actually *holy men.* So xv. 25, 26, 31, xvi. 2, 15, etc., 1 Cor. i. 2. They were objectively holy. See note below. God claimed to be henceforth the aim of their life, and purposes, and effort. Therefore, apart from their own conduct, they now stood in a new and solemn relation to God. They were men whom God had claimed for Himself. They might be carnal like the Corinthians, 1 Cor. iii. 3: like the Corinthians they were still sanctified in Christ, 1 Cor. i. 2. To admit sin or selfishness into the Christian, is sacrilege. Hence the word

saint, by which Christians are commonly called in the New Testament, points out their duty. It points out no less our privilege. By calling us saints God declares His will that we live a life of which He is the one and only aim. Therefore, since our efforts have proved that such a life is utterly beyond our power, we may take back to God the name by which He calls us, and claim that that name be realised by His power in our heart and life. *Grace and peace.* After describing himself, his business, and his readers, Paul adds words of greeting. 'May you be objects of the favour of God.' This is the source of all blessing; and therefore holds the first place in New Testament salutations. *Peace:* rest arising from absence of disturbing causes within, or around, or before us: the opposite of confusion, 1 Cor. xiv. 33; and of unrest, Is. lvii. 20, 21. It is a result of the favour of God. We are at rest because He smiles, and because we know that He smiles on us. *Father:* a constant title of God; as 'Lord' is of Christ, 1 Cor. viii. 6, Eph. iv. 5f. We look up to God as the Father from whom we sprang; and to Christ as the Master whose work we do. The *grace* of God is the outcome of His Fatherhood. He smiles on us because we are His children. And, because we know that our *Father* smiles on us, we are at *peace.*

Notice the beauty and symmetry of Paul's opening sentence. It is a crystal arch spanning the gulf between the Jew of Tarsus and the Christians at Rome. Paul begins by giving his name: he rises to the dignity of his office, and then to the Gospel he proclaims. From the Gospel he ascends to its great subject, to Him who is Son of David and Son of God. From this summit of his arch he passes on to the apostleship again; and to the nations for whose good he received it. Among these nations he finds the Christians at Rome. He began to build by laying down his own claims: he finishes by acknowledging theirs. The gulf is spanned. Across the waters of national separation Paul has flung an arch whose firmly knit segments are living truths, and whose keystone is the incarnate Son of God. Over this arch he hastens with words of greeting from his Father and their Father, from his Master and their Master.

Every word increases the writer's claim upon the attention of his readers. He writes to them as one doing the work of the promised Messiah, who lived at Nazareth and died at Jerusalem. Among the servants of Christ he occupies no mean place, but has been solemnly called to the first rank. He has been set apart by God for the proclamation of those joyful tidings, whose echoes from afar

were heard by the ancient prophets, and still resound in the words of the sacred books. The divine mission of the prophets, and the sacredness of their writings, claim attention for one who announces as present what they foretold as future. This claim is strengthened by mention of Him who is the great matter of the good news. Paul proclaims the advent of a scion of the house to which eternal royalty was promised ; of One who, by divine power, by victory over the grave, has been separated from all others as the Son of God. This Son of David and of God is Paul's master and theirs. By His personal call, Paul has received the rank of an apostle. The office receives lustre from the grandeur of Him by whom it was conferred. The purpose of Paul's mission is that men in all nations may obey faith. A further purpose is that the name of Christ, written in these verses in characters so splendid, may be revered and loved by all. Among these nations are Paul's readers. But he does not write to lead them to faith. Christ has already made them His own by a divine call. They are objects of God's love, and men whom God has claimed for Himself. Paul desires for them the smile of God, and the rest of spirit which only that smile can give. May it come to them from its only source, the common Father and the common Master.

In these words there is no mere rambling among sacred topics ; no running away after some great thought ; no mere desire to put Christ's name into every sentence. But there is everywhere order and purpose. In *v.* 5, we find Paul standing as an apostle on the level on which he stood in *v.* 1. But how great an advance he has made. The long-foretold Gospel has given importance to the man set apart to proclaim it. The apostle has been into the presence of the Son of God, and the glory of that presence now irradiates the office received from One so great. He comes forth as an ambassador claiming for his Master the allegiance of all nations.

Observe in this section, and epistle, the facts and teaching assumed by Paul. He takes for granted the resurrection of Christ, and his own call by Christ ; that Jesus claimed to be in a special sense the Son of God ; that the prophets spoke from God ; that their writings are sacred books ; and that the Gospel is a divine call by which Christ claims men for God.

HOLINESS, already met with three times, is so important for understanding the Bible, the character of God, and our relation to Him, that we will at once consider it.

We have in our English Bible two families of words, one of

Latin, the other of German origin, which represent the same thought; saint, sanctify, sanctification; and holy, hallow, holiness. In both Testaments these words are the same, and may be transposed without error. A saint is a holy person. Holiness is the state of a sanctified person or thing.

These words are found only in reference to religion. They were familiar both to Jews and proselytes by their use in the Old Testament, and by well-known objects to which they were applied; e.g., the Sabbath, Mount Sinai, the firstborn of man and beast, the tabernacle with its altars and vessels, the priests and their clothing, the sacrifices, consecrated houses and fields, the censers used by Korah and his company, the wall of Jerusalem and the Person and Name of God.

In order now to discover the idea conveyed by the word *holy* we ask, What is the one common idea embodied in these various objects? They all belong to God. He has claimed them for His own. He requires that they be used only to advance His purposes, and according to His bidding. We have then a definition of holiness. That is *holy* which God has specially claimed for Himself, and which therefore in a special sense belongs to God. Hence the common phrase 'holiness to the Lord.' Cp. Lev. xx. 26. The idea of holiness is written upon everything belonging to the Old Covenant, and is one of its most conspicuous features. It is as conspicuous as the shedding of blood, and as important.

The word *holy*, thus understood, is applied both to men and things in two ways, viz., in reference to the purpose and claim of God, and in reference to the purpose and conduct of man. Whatever God claims for His own, we may speak of as holy, without considering whether the claim is responded to. For, whatever man may do, God's claim puts the object claimed in a new position. Men may profane it by setting God's claim at nought; but they cannot destroy the claim. It remains to condemn the men who trample it under their feet. The Sabbath, temple, priesthood, were holy, however polluted. To pollute them was sacrilege, and defiance to God. This may be called objective holiness. If man's will concur with the Will of God, if the object claimed be actually devoted to God, if God be the end towards which its entire activity tends, we have what we may call subjective holiness, as in 1 Cor. vii. 34; 1 Th. v. 23. It is described in vi. 11, 2 Cor. v. 15. To distinguish objective and subjective holiness is of the utmost importance. God sanctified the Sabbath, Gen. ii. 3, Ex. xx. 11; and the firstborn, Num. iii. 11—51. Israel was bidden to sanctify

it, Dt. v. 12, Jer. xvii. 22—27; and them, Ex. xiii. 1. God and God's name are holy, Lev. xx. 26, xxi. 8, Is. i. 4; therefore man must hallow them, Lev. xxii. 32, Is. xxix. 23.

The last quotations remind us that God uses the word *holy* not only for the objects which He claims to be devoted to Himself, but also to set forth His own character. And the connexion proves that the word *holy* represents the same idea in both cases. But it is differently applied. For the objects claimed by God are 'holy to the Lord:' whereas God is 'the Holy One of Israel.' When God claims to be the one aim of our existence, He not only puts us in a new position, and thus makes us objectively holy, but He reveals Himself in a new character. Henceforth we think of Him as the great Being who claims to be the aim of our every purpose and effort. By calling Himself *holy* God announces that this claim has its root and source in a definite element of His Essence. He is the beginning, and the end. All things are from Him, and for Him. As thus understood, the holiness of God bears a relation to the holiness of men and things similar to the relation of the Creator to the creature.

Many writers on systematic theology have, without any proof and apparently without any investigation, assumed a meaning for the word *holy* when applied to God, a meaning which has no connexion with the sense so solemnly expounded by God Himself in the Mosaic ritual. They have thus, in my view, overlooked one of the most important attributes of God.

We now see the reason for the ceremonial holiness so conspicuous in the Levitical economy. To teach men, in the only way in which they could understand it, that He claims to be the one aim of their being, God required certain men and things to be set apart for Himself in outward ceremonial form. These He called holy. When men had become familiar with the idea of holiness, thus set forth, God declared in Christ that this idea must be realised in every man and every thing, in spirit, soul, body. Hence the various holy objects of the Old Covenant are used in the New to set forth the Christian life. We are a temple, 1 Cor. iii. 16; a priesthood, 1 Pet. ii. 5, 9; a sacrifice, xii. 1. Our future life will be a keeping of Sabbath, Heb. iv. 9. These were embodiments, in things, men, and time, of the idea of holiness. They set forth in symbolic form the body, spirit, and life of the people of God.

When that which exists only for God is surrounded by objects not thus consecrated, holiness associates with itself the secondary idea of separation. It becomes a setting apart for God. The more

alien from God the objects around, the more conspicuous is this separation. Just so the temple was closed to all but priests, themselves set apart from their fellows and from common life. But separation is only an accidental and subordinate idea. The word *holy* is frequently used without thought of separation ; e.g. of the angels. In the world to come there will be absolute holiness, but no separation. God's pleasure will be the aim of every word and act of His glorified family. The idea of separation appears also in the holiness of God. That He is the one object of His creatures' purpose, effort, service, and worship, places Him and His Name at an infinite distance above all others. His claim reveals the difference between the creature and the Creator.

Since all sin is the erection of self into the end and rule of life, sin is utterly opposed to holiness. God's holiness makes Him intolerant of sin, because sin robs Him of that which His holiness demands. Only the holy are pure, and only the pure are holy. But the words are not synonymous. Purity in the creature, and opposition to sin in the Creator, are the negative side of holiness. Holiness, however, is a positive attribute ; and would have existed in God and in man, even though there had been no sin.

Righteousness looks upon man as capable of obeying or disobeying a law : holiness, as capable of choosing and pursuing an aim, and of choosing God and His purposes to be the one aim of life. The antithesis of righteousness is transgression : that of holiness (see 2 Cor. v. 15) is self. The contrast is in the one case Right or Wrong ; in the other, Mine or God's.

This subject deserves the reader's attention. Compare carefully Ex. xxix., xxx., xl. 1—15, Lev. xxi., xxvii., Num. iii. 11—13. Or, better still, use a concordance. Already we have met the word three times. The Scriptures are called holy. They exist for God. Every word points towards Him, and tends to advance His purposes. The spirit of the incarnate Son of God was an impersonation of holiness : for every movement of that spirit had God for its aim. Christians are holy objectively : for God claims them to be His. To refuse that claim is to act as 'Aaron, the saint of the Lord,' (Ps. cvi. 16,) would have done, had he refused the priesthood. And it is their privilege to be subjectively holy.

Under vi. 19 we shall see that the words *holy* and 'servant' set forth in different ways the same normal relation of the creature to the Creator. The whole subject I have treated at length in a pamphlet, 'Holiness as understood by the Writers of the Bible.' (Hodder and Stoughton.)

SECTION II.

HE HAS LONG DESIRED TO PREACH TO THEM.

I. 8—15.

In the first place, I thank my God through Jesus Christ concerning you all, that your faith is proclaimed in all the world. [9] *For God is my witness, whom I serve in my spirit in the Gospel of His Son, how unceasingly I make mention of you;* [10] *always in my prayers beseeching if by any means now at all a way will be opened for me, in the will of God, to come to you.* [11] *For I long to see you, that I may impart to you some spiritual gift of grace, in order that you may be established:* [12] *and that is, that we may be encouraged together,* in your midst, through each other's faith both yours and mine.* [13] *Moreover I do not wish you to be ignorant brethren, that frequently I purposed to come to you, and was hindered until now; that I might have some fruit among you also according as also among the other Gentiles.†* [14] *Both to Greeks and to Barbarians, both to wise men and to foolish, I am a debtor* [15] *Hence my readiness to preach, also to you in Rome, the Gospel.*

8. After greeting the believers at Rome, Paul declares his deep and long-cherished interest in them. Many thoughts arise, one after another, in his mind. He tells us the *first:* but does not arrange the others in order. He pours forth all in one full stream of thought and feeling. So iii. 1. Paul's *first* thought here, as in nearly all his epistles, is gratitude. In approaching God, he *first thanks* Him for blessings received; and then asks for more. *My God:* Paul's own God, with whom he has personal and individual dealings. Even when giving thanks for others, he turns his back on them, and alone draws near to God. Cp. 2 Cor. xii. 21. For he feels that God's goodness to the Romans is an act of personal kindness to himself. *Through:* as in *v.* 5. *Through Jesus Christ.* But for whose birth and death there had been no blessing from God to man; and no thanks from man to God. Cp. vii. 25, Heb. xiii. 15. *You all;* agrees with the absence from this Epistle of reproof or correction. Contrast 1 Cor. i. 4, 11. *Faith:* the earliest Christian grace. The fuller description of Col. i. 4, 1 Th. i. 3, iii. 6, arose perhaps from fuller information. By thanking God for their *faith* Paul recognised that in some fair sense it came

* Or, Receive exhortation. † Or, Nations.

from God. See under xii. 3. It must have made itself known by works of faith. What these were, we do not know. *In all the world;* warns us not to take literally, without careful examination, the universal expressions of the Bible. See under v. 18. The meaning is evident. Wherever Paul goes in his travels, he hears of this people's faith. What he hears calls forth gratitude to God. For, the universality of their good name is some proof that they deserve it.

9. *For;* confirms a foregoing assertion, by introducing a proof, or a cause, or an explanation. The reader's mind thus grasps more completely the thought proved, or accounted for, or explained. *For God is etc.:* reason for the gratitude just expressed. Paul thanks God for their faith, because he constantly prays for them, and their faith is thus God's answer to his own prayer, and a mark of God's personal kindness to himself. Notice that Paul prays constantly for all the churches to which he writes. In his devotions he takes them one by one to God. Hence every blessing to the various churches is a gift from God to Paul. *God is my witness.* The constancy of Paul's prayer for the Romans is greater than words can tell. He therefore appeals to the only witness of those prayers. *Serve: v.* 25, ix. 4, xii. 1 : not the same as 'servant,' *v.* 1, but used in the Bible only in reference to God, and specially for the priestly service of the temple. The temple was the house of God : the priests were the domestic servants of that house. *In the Gospel:* in proclaiming the good news about the Son of God, which was Paul's priestly work and acceptable sacrifice. Cp. xv. 16. *Spirit:* that in man which is nearest to God, and most like God. *In my spirit:* the inner, as the Gospel is the outer, sphere of Paul's service. The service of the ancient priests might be only outward and mechanical. But the preaching of the Gospel was a sacrifice offered to God in Paul's own spirit, in the inmost and uppermost chamber of his being. Cp. Jno. iv. 24. This inward service, in a matter so dear to God as that *of His* own *Son*, gave worth to Paul's appeal. The appeal to God of the godless is worthless. But Paul's well-known devotion to the service of God was a proof that he would not frivolously or falsely appeal to God. *Serve in my spirit;* justifies the words 'my God.' In the solitude of his own spirit he bows down to God; and can therefore call Him 'my God.' *Always etc.* Paul never speaks of them in prayer without earnestly asking to be allowed to visit them. We need not consider this to be the whole of his prayer for them; but a part of every prayer. *If by any means;* shows his desire to come at any cost; and seems

to indicate doubt and difficulty. The prayer was answered by a means he thought not of. *In the will of God;* implies submission. But submission did not prevent earnest, persevering prayer. Paul had a will of his own; and his will was to go to Rome. As yet, God's will was unknown. And Paul will not act till it becomes evident that what he desires is also the Will of God. Cp. xv. 32. He also remembers that the opening of a way for him depends, not upon circumstances, but upon God: Jas. iv. 15.

11. Reason and motive of his prayer. He wishes to do them good. *Gift of grace:* any mark of God's favour. Very frequent in Romans and 1 Corinthians: Rom. v. 15f, vi. 23, xi. 29, 1 Cor. i. 7, vii. 7, 2 Cor. i. 11, 1 Tim. iv. 14, 2 Tim. i. 6. In Rom. xii. 6, 1 Cor. xii. 4, 9, 28, 30f, 1 Pet. iv. 10, it is almost a technical term. Since the word 'spirit' denotes most frequently the Holy Spirit, to Him *spiritual* probably refers. Cp. 1 Cor. xii. 11. All the inward gifts of God are wrought in man's spirit by the spirit of God. Nevertheless Paul hopes to be a medium through which such gifts will be *imparted* to his readers at Rome. For from within those in whom the Spirit dwells flow rivers of living water: Jno. vii. 38. *Established:* enabled to stand firmly in the Christian life, in spite of a thousand influences tending to throw them down. Every *spiritual gift* imparts stability. As in 1 Th. iii. 2, 13 but in contrast to Gal. i. 6, Paul has nothing to correct. *May be established:* better than 'that I may establish you.' So. xvi. 25.

12. A new thought. For Paul to do them good is to receive good for himself. *Is;* denotes practical identity. So *v.* 16. 'If I impart spiritual gifts which make you stronger, both you and I will be *encouraged*.' If he come, he will, when surrounded by them, be moved to Christian work by their faith; and they by his. Notice the modesty of this verse. Cp. xv. 14, 15.

13. Paul has not only prayed to be allowed to see them, but has frequently formed a plan of coming. His purposes prove the earnestness of his prayer. Prayers which are not accompanied by serious effort to obtain the blessing asked for, are but an empty form. *I would not have you ignorant;* is a favourite phrase of Paul, xi. 25, 1 Cor. x. 1, xii. 1, 2 Cor. i. 8, 1 Th. iv. 13; and lays stress on what follows. In xv. 22, we shall learn what the hindrance was. *That I may etc.:* the object Paul has in view in his purpose to come to them; and therefore parallel to the purpose expressed in *vv.* 11, 12. He desires to gather fruit at Rome, as he has done elsewhere. *Fruit:* frequent in the Bible for a result corresponding to the laws of moral and spiritual life; and for a reward of labour.

To do them good is to receive the benefit which, according to the laws of the kingdom of God, follows doing good to others. Cp. vi. 21f, Phil. i. 22. *According as also:* ground of his confidence that if allowed to come he will gather fruit at Rome. He measures his expectations for Rome by his success in other places.

14. *Greeks and barbarians:* the common summary of the civilised and uncivilised nations. It shows to what a great extent in Paul's day the civilisation of the world was Greek. The culture even of Rome was of Greek origin. Paul writes probably without definite thought to which class the Romans belong. The broad distinction of nations in that day was between those who used the Greek language and partook of Greek civilisation, and those who did not. *Wise:* those acquainted with arts and sciences only learned by a special education. See note under 1 Cor. ii. 5. *Foolish:* men of dull perception. 'To those who know more, and those who know less than others, *I am a debtor.*' Paul received the Gospel in trust for all, without distinction of nationality or intelligence, and is therefore under an obligation both to God who entrusted it, and to those for whom it was entrusted, to proclaim it to all within his reach. He is a steward of the mysteries of God, 1 Cor. iv. 1, 1 Pet. iv. 10. Therefore his efforts to do them good are but the discharge of a duty to God and to them. The civilisation and learning of the Greeks, the coarseness and ignorance of the barbarians, do not lessen the obligation. The wise needed the Gospel; the foolish were capable of receiving it: and therefore both had a claim upon Paul. Notice the modest, but correct, view here given of Christian beneficence. To do all we can is but to discharge a just debt. To claim gratitude for doing good, is to mistake utterly our position and obligation.

15. The obligation just mentioned is another reason for his desire to come to them. He wishes to see them that he may do them good, and thus strengthen the faith they already possess. This will result in encouragement for them and for him. He wishes to reap a harvest by sowing seed at Rome; and to discharge an obligation to them which the grace of God has laid upon him.

REVIEW. In writing to you, my first thought is gratitude to God. And I remember that all blessing comes through Christ. Wherever I go, I hear of your faith. The news fills me with thankfulness: for it is the gift of my God, and an answer to my prayers. How ceaseless are my prayers for you, is known only to Him whom in my heart of hearts I serve by proclaiming the good news of the

coming of His Son. Whenever I pray for you, I pray that, if well-pleasing to God, I may be permitted by some means to visit you. My reason is that I desire to be a channel through which the Spirit may bestow some gift of God's favour, and thus strengthen you. Such blessing to you will be a gain to myself. If I come into your midst, I shall be encouraged by your faith, and you by mine. Not only do I desire, but I have frequently purposed, to visit you. Hitherto my apostolic work has hindered me. I wish to labour among you, and thus reap a harvest of blessing. Such harvest God has given me among others, and therefore I expect it among you. I wish to discharge my obligation to Him who has committed to me, for the good of all men, the Gospel of Christ. A sense of this obligation makes me ready to preach the Gospel also at Rome.

In § 1, an ambassador claimed our respect by the greatness of his business and of his Master. In § 2, a man who calls us brethren wins our affection by the warmth of his love. He thanks God because he hears good about us. He never prays without praying for us, and praying that God will permit him to see our face. For years he has been anxious to make a long journey to do us good. He is sure that intercourse with us will give encouragement to him. He looks upon our church as a field in which he will reap a harvest of blessing. Though we have never seen him, and though his fame fills the world, he calls himself our debtor. In writing these words, Paul doubtless sought only to express his feelings towards these far-off brethren. But he could not have written words more calculated to increase the attention which his former words called forth. In the former section our spirits bowed before one who stood so high in the service of so great a master. But now the ambassador of Christ comes to us as one like ourselves. Across the waters which roll between him and us, we hear a brother's voice, and see a brother's face.

SECTION III.

FOR THE GOSPEL IS GOD'S POWER TO SAVE ALL THAT BELIEVE.

I. 16, 17.

For I am not ashamed of the Gospel. For it is a power of God, for salvation, to every one that believes, both to Jew first and to Greek. [17] *For a righteousness of God is revealed in it, by faith, for*

faith, according as it is written, "But the righteous man by faith shall live." (Hab. ii. 4.)

A power: something able to produce results. By means of the good news proclaimed by Paul, God performs works of power. So 1 Cor. i. 18, 1 Th. ii. 13. In creation a word was the instrument of God's power, Ps. xxxiii. 6, 9: and the universe is upheld by the word of the power of Christ, Heb. i. 3. The words which called Lazarus from the grave, and which healed the lame man at the temple gate, were a *power of God.* Such is the Gospel. While men speak it, the might of God produces, through the spoken word, works possible only to God. See Jas. i. 18, 1 P. i. 23. Cp. Acts viii. 10. *Salvation:* rescue of the lost. It includes the whole work of God in us till we are beyond the perils of the present life. See v. 10, xiii. 11. Every moment, by His power, God saves us from our foes. *For salvation:* purpose and aim of the power which God puts forth in the proclamation of the good news. *Believes:* see note under iv. 25. *Every one that believes* the good news, of whatever nation or degree of culture, experiences the power which saves. To others the word of the cross is foolishness, 1 Cor. i. 18. Paul is ready to preach the Gospel at Rome, because, to all that believe, it is a power of God to save. *Jew and Greek:* another division of nationality. Greeks and barbarians stood in the same place in reference to the kingdom of God. Both were far off, Eph. ii. 13. The Jews were the children of the covenant, Acts iii. 25; and of the kingdom, Mt. viii. 12. Cp. Eph. ii. 17, 'To you that were far off, and to them that were nigh.' The Jews were first, not only in time, Acts xiii. 46, but in privilege, Rom. iii. 1. Therefore in the great day they will be first, in punishment, and in reward, ii. 9f. *Greek;* denotes here all who were not Jews, as in Mk. vii. 26, Jno. vii. 35, Acts xi. 20, xiv. 1. This use of the word shows, as does *v.* 14, how completely Greek thought and life had moulded the ancient world. *Is;* denotes, here and in *v.* 12, not identity, but practical identity. The word and the power are not the same; but they go together. The one is the outward form: the other is the life-giving spirit.

Paul concluded § 2 with a new thought. He had expressed a desire to impart to this people a spiritual gift, and spiritual strength; to receive encouragement, and gather fruit, among them; and to discharge an obligation to them. In *v.* 15, these desires assumed the form of a wish to preach the Gospel to them. Verse 16 introduces a reason for this, viz. that the Gospel is a

power of God to save. Therefore to preach it to them will impart spiritual gifts and strength ; will advance their salvation, and thus bear fruit for Paul ; and will discharge the obligation which the possession of such a Gospel laid upon him. Thus the last word of § 2 is the key-note of this section.

Paul mentions first, not the nature of the Gospel, but his own feelings about it. He is ready to preach it to them, because he is *not ashamed of the Gospel*. He is not ashamed of it, because he knows its saving power. The word *shame* was perhaps suggested by the greatness of Rome, and by the apparent worthlessness of a mere word in a man's lips. But the thought of shame is banished by a remembrance of the power and purpose of the Gospel. When we forget this, we are easily kept back from proclaiming the good news, by the apparent foolishness of using means utterly inadequate to the desired result. But Paul knew that in his words there lived and worked the Creator's power ; that in those words this power was put forth to save men ready to die ; that his word would save all, of whatever nation or rank, who believed it ; and that all men alike needed salvation. The last point will be proved in the next section. Of such a word of power he was not ashamed, even in the world's great capital. And therefore he was ready to proclaim it also to the men of Rome.

17. *RIGHTEOUSNESS*, 'right' or 'righteous :' same words as 'justice' and 'just.' (Cp. 'holy' and 'saint.') They denote that which has a standard with which it must be compared, and which actually agrees with its standard ; that which is as it ought to be. Hence we have righteous weights and measures, Lev. xix. 36 ; wages, Mt. xx. 4, Col. iv. 1 ; righteous men and judges, 2 Tim. iv. 8 ; righteous conduct and judgment, Rom. ii. 5, Acts iv. 19, Jno. vii. 24. Comparison and agreement imply a judge who makes the comparison and observes and declares the agreement. Hence the expressions, 'righteous before God,' 'right in his own eyes.' Whenever we use the word 'righteous' of our fellow-men, we set up ourselves as their judge, and take as our standard of comparison those views of right and wrong which are acknowledged by all. Since the dealings of man with man are the most common matters of our judgment, the words 'righteous' and 'just' are specially used of those whose dealings with others correspond with the acknowledged standard. That God calls Himself righteous, (iii. 4,) implies that His conduct agrees with the principles of right and wrong admitted by all.

It was ever in the mind of the Jews that God is the Judge by

whom, and with whose law, man's conduct must be compared; and that upon this comparison depends God's smile or frown, and man's life or death. Hence with them 'righteous' almost always meant 'righteous before God;' and associated with itself the idea of divine reward and punishment. Cp. Lk. i. 6, Acts iv. 19. Consequently, in the Bible, that man is righteous whose conduct agrees with the Law of God; and who therefore enjoys the approval, and will obtain the reward, of the Great Judge. The state of that man is righteousness.

A Righteousness of God is here said to be revealed in the Gospel, by faith, for faith: and the revelation of this righteousness is given as an explanation of the statement that the Gospel is a power of God to save all believers. In iii. 5, 26, the same words denote an attribute of God. They cannot do so here. For it was revealed that God is righteous, not in the Gospel, but long before; and no such revelation would explain how the Gospel is a power of God to save all believers. The same words are used in x. 3, 2 Cor. v. 21, Phil. iii. 9, for a righteousness which comes from God, by faith; and which is therefore contrasted with man's own righteousness, which comes through keeping the Law. In these passages *Righteousness of God* is a state in which God's approval is enjoyed; and which is God's gift to those that believe. And these passages are so similar in thought to the words before us, and this sense agrees so well with the context, that we accept it here. The Jews had long sought conformity to God's will and the rewards of His favour by attempts to keep the Mosaic Law, which says, 'Do this and live.' In the Gospel God proclaims a new law, iii. 27, 'Believe and live.' By this proclamation He bestows righteousness as a gift, (*v* 17,) apart from all human effort, upon all that believe. Believers conform to the new law, and have therefore the approbation of the Judge. They have a righteousness of God, or a righteousness from God.

Revealed; denotes the removal of a veil. It is used in the New Testament only of a veil lifted up by God; and only of that which is actually made known to man, thus differing from 'manifest,' *v.* 19. The Jews sought God's approval. It was hidden from their eyes. The good news proclaims the new law of faith. It thus brings to light, to all who believe, the long-sought blessing. *By faith.* Only to those who believe the good news, and when they believe, is the righteousness from God revealed. The revelation is made from God's side by the preaching of the Gospel; it is received on man's side by belief of the preached word. To those who do not believe

the Gospel is still veiled, 2 Cor. iv. 3. *For faith:* purpose of God in choosing faith as the means of the revelation of righteousness. Cp. *v.* 5, 'for obedience to faith.' In order that faith in God may be the abiding state of His servants, God proclaims, 'He that believes shall be saved;' and thus makes known to all believers a state in which God's favour is enjoyed. The revelation is by faith, that it may lead to faith.

This verse explains the statement in *v.* 16 that the good news is a power of God to save all that believe. Man was perishing: and his perdition was the just punishment of his own sin. A righteous judge cannot rescue a criminal from a righteous sentence. But, in the Gospel, God proclaims through the death of Christ (iii. 24) a new law, 'He that believes shall be saved;' and thus bestows His own favour on all that believe. The believer is now, by the gift of God, righteous. And the righteous Judge breaks off the fetters, and sets the prisoner free. Where the word is believed, the arm of the Lord is stretched out to save, Is. liii. 1.

According as etc.; is not given as proof of the foregoing assertion, which rests simply on the word and authority of Christ; (see under iii. 22;) but points out a harmony between the new Gospel and the ancient Scriptures. Habakkuk mourns the vileness and lawlessness around. He foresees as its retribution the rapid and complete conquest by the Chaldeans. He appeals to the character of God; and expresses for himself and the godly in Judæa an assurance of deliverance grounded on God's character, 'We shall not die.' He betakes himself to the watch-tower, and awaits the reply of God. In solemn tones God proclaims the destruction of the proud Chaldeans; and declares that while others perish, *the righteous man shall live*, shall live *by his faith*. In the Old Testament, as in iii. 3, the words 'faith' and 'faithful' denote, not belief—as almost always in the New—but faithfulness, that constancy and stability of character which makes a man an object of reliance to others. In these words God assumes that faithfulness is an element of the righteous man's character; and declares that by his faithfulness he shall survive. It is quite evident that this faithfulness arises from belief of the word of God. Hab. i. 12 is an expression of belief. The prophet is unmoved because he leans upon the veracity of God. *Shall live* refers primarily to the present life. The righteous shall escape when others perish. But in this sense the promise was only partially fulfilled. And the incompleteness of its fulfilment in the present life was a sure proof that there is a life to come.

Thus in the Old Testament God proclaims, in face of the coming storm, that the righteous man will survive by his faith. In Paul's day God spoke again. In face of the tempest so soon to overwhelm the Jewish nation, and some day to overwhelm the world, He proclaims that the man of faith shall live. Therefore God's word in the Gospel is in harmony with His word to Habakkuk. This harmony, amid so much divergence, confirms the words both of prophet and apostle. The omission here of the word 'his' in Hab. ii. 4, is unimportant. For there it makes prominent that the righteous man is a man of faith; and here it is evident that *by* his own *faith the righteous man will live.* Some understand Paul to mean 'the man who is righteous by faith.' But the prophet's words cannot be thus understood; and the apostle's need not. *By faith* is in both places put before *shall live*, to make 'faith' emphatic. We may correctly translate: 'by faith the righteous man shall live.' *Live*, implies *righteousness*, *v.* 17, 'and salvation,' *v.* 16. *Righteousness* may have suggested to Paul a passage in which the words *righteous* and *faith* occur. But the coincidence of thought is not in the word *righteous*, but in the emphatic word *faith.*

The assertion that God accepts as righteous all who believe the Gospel, is the foundation-stone of this Epistle. It is given without proof. With what right, we will inquire under iii. 22, where we shall find a re-statement of the same doctrine.

DIVISION I. ALL ARE GUILTY.

I. 18—III. 20.

SECTION IV. FOR GOD IS ANGRY WITH ALL SIN.

I. 18—32.

For there is revealed God's anger, from heaven, upon all ungodliness and unrighteousness of men, of those who hold back the truth in unrighteousness. [19] *Because that which is known of God is manifest among them. For God made it manifest to them.* [20] *For the unseen things of Him, from the creation of the world, by means of the things which are made, being perceived, are clearly seen, viz., both His eternal power and divinity; that they may be without ex-*

cuse, [21] *because, when they knew God, not as God did they glorify Him, or gave thanks: but they became vain in their reasonings; and their heart, which did not understand, was darkened:* [22] *proclaiming themselves wise, they became fools:* [23] *and they changed the glory of the imperishable God for a likeness of an image of a perishable man, and of birds, and of quadrupeds, and of creeping things.*

[24] *For which cause God gave them up, in the desires of their hearts, to an uncleanness of having their bodies dishonoured among themselves;* [25] *men who changed the truth of God for the lie, and revered and served the creature, rather than Him that created; who is blessed for ever. Amen.* [26] *Because of this, God gave them up to passions of dishonour. For both their females exchanged the natural use for that against nature.* [27] *And in like manner the males, having left the natural use of the female, were set on fire, in their lust one for another, males with males working out unseemliness, and receiving in themselves the inevitable recompence of their error.* [28] *And according as they did not approve having God in their understanding, God gave them up to a disapproved mind, to do the things which are not fitting;* [29] *being filled with all unrighteousness, with maliciousness, badness, covetousness; full of envy, murder, strife, guile, an evil disposition; whisperers,* [30] *evil-speakers, hated by God; wanton, haughty, boasters, inventors of bad things; without obedience to parents,* [31] *without understanding, without fidelity to covenants, without affection, without mercy;* [32] *men who, having understood the decree of God, that they who do such things are worthy of death, not only commit them, but are pleased with those that do them.*

This section confirms *v.* 17, by proving something without which it would not be true, viz., that all men are under the anger of God. Verse 17 explained how the Gospel is a power to save all that believe it, by saying that in it is revealed a divinely given conformity to the Law. This explanation rests upon the assumption that all men capable of believing the good news are, apart from it, destitute of God's favour. Otherwise a revelation of His favour will not save them. It will bring to light only what they already possess. Therefore, to give force to *v.* 17, this assumption must be proved. Else the force of *v.* 16, which gave the reason of Paul's readiness to preach at Rome, will not be felt. Unless the Romans need salvation, the Gospel's power to save will not prompt Paul to bring it to them. Consequently, the entire weight of *vv.* 16, 17, which contain a summary of the Epistle, rests upon the assumption

that all men are, apart from the Gospel, under the anger of God. Paul's earnest efforts to preach the good news of salvation to all were prompted by his deep conviction of the lost state of all.

In DIV. I. Paul asserts, and then proves, God's anger against all sin. He proves it in reference to the Gentiles, in § 4; in §§ 5—7, in reference to the Jews. He shows that this is consistent with the privileges conferred on the Jews, § 8; and with the Jewish Scriptures, § 9. He assumes in ii. 1, iii. 9, 19, that all men are sinners; and therefore draws, in iii. 19, 20, the inference that all men are guilty before God.

The argument of this section presents peculiar difficulties. Its proofs are taken from the moral state of the heathen. To Paul, and to his readers, this was well known: to us it is not. We may in part reproduce it from ancient writers, and from the analogy of modern heathenism. But our reproduction is imperfect. We do not know to what extent the statements of the old writers were true of the mass of the population. And to most of us modern heathenism is seen only in the distance: and we are not sure of the degree to which it resembles that which surrounded Paul. Consequently, we have no firm hold of the facts on which the reasoning rests. And therefore we cannot feel its full force. This section was written not so much for us as for others.

A study of it will however be of great profit. We shall understand the writer's conclusions, and the principles on which he argues. We shall be able to compare them with what we see in ourselves and in the world around us, and we shall find that they cast light on some of the most mysterious problems of human nature.

18. Paul has taught that in the Gospel there is revealed, to those who from time to time accept it, a state of righteousness. He now speaks of another revelation, viz., of the *anger of God. Anger:* same word as wrath: see Eph. iv. 26. The disposition here affirmed of God is common to men. *Anger* is an emotion which prompts us to punish that which has called it forth. In God, it is the disposition which moves Him to punish sin; the exact opposite of the 'grace of God.' It is now for the most part hidden in the breast of God. But in the great day it will burst forth upon the wicked. Paul says that this anger is already made known; but in what way he does not, in *v.* 18, tell us. The Jews saw the anger of God in the pages of the Old Testament. But of this there is no hint whatever in this section. Consequently, we must wait for, and in the following verses we shall find, another revelation of the anger

of God. It is revealed, not like the Gospel by a voice which speaks on earth, but directly *from heaven*, whence God, from His throne, looks down *upon all ungodliness*. Here are two views of sin ; *ungodliness*, or want of respect for God ; *unrighteousness*, or want of conformity to the law laid down for man's conduct. Every sin deserves both of these names. But in some, as in *vv.* 21—23, the *ungodliness*, in others, as in *vv.* 26—32, the *unrighteousness*, is most conspicuous. *All unrighteousness of men ;* rather than 'all unrighteous men,' makes prominent the exact object of God's anger, viz., the sin rather than the sinner. *All ;* reminds us of the many forms of sin which alike call forth the anger of God. *Of those who hold back etc. ;* gives the special aspect of sin which makes it an object of God's anger. It is resistance to the truth. This implies, and Paul will prove, that all have the truth, and that by their unrighteousness they prevent it from attaining its purpose. Hence all sin is positive resistance to God.

TRUTH ; in the abstract is a correspondence between a reality and a declaration which professes to set it forth. Words are true when they correspond with reality. Persons and things are true when they correspond with their profession. Hence a *truth* is a declaration which has a corresponding reality, or a reality which is correctly set forth. Since God is Himself the great reality, that which correctly sets forth His character is pre-eminently *the Truth*. Paul will prove that the heathen have the truth. It was designed to mould their thought and life. They prefer unrighteousness ; and thus hold back the truth.

The rest of § 4 explains, accounts for, and proves, the assertion of this verse. It falls naturally into the following divisions : God is angry with all sin, (*a*) because He has made Himself known to men, *vv.* 19, 20 ; (*b*) but they refused to honour Him, and fell into the folly of idolatry, *vv.* 21—23 ; (*c*) therefore God gave them up to dishonour, *v.* 24 ; (*d*) men who put the folly of idolatry in place of the truth of God, *v.* 25 ; (*e*) therefore God gave them up to dishonour and shame, *vv.* 26, 27 ; (*f*) they refused to know God, and God gave them up to all kinds of sin, *vv.* 28—32. Thus (*d*) and (*e*) are parallel to, and develop, (*b*) and (*c*).

19. *Because*, is stronger, and of more limited meaning, than 'for.' As its form implies, it gives a *cause*, or reason, of what has been said. The reason why God is angry with these ungodly and unrighteous men is that they know better. *That which is known etc. :* the character of God so far as it was *known* to the heathen. *Manifest :* set publicly before their eyes, whether they see it or not. It

is thus distinguished from 'revealed,' which denotes only that which is actually known by those to whom it is revealed. Cp. *v.* 17 with iii. 21. *For God etc.;* explains how the character of God was set forth publicly in the midst of the heathen. God Himself wrote His own name before the eyes of mankind, that all might read it. The statement of *v.* 18 referred to all men. In this verse, which begins his proof that all men have the truth, and throughout § 4, Paul naturally refers only to the Gentiles about whom alone there could be any doubt. This reference is the more natural because the Gentiles were the mass of mankind.

20. Proof of the foregoing. From the fact that the Gentiles actually know God, Paul infers that God manifested Himself to them. *The unseen things of God:* the existence and character of the unseen God. It denotes the same as 'that which is known of God,' and *His eternal power and divinity. From the creation of the world:* a note of time, as in Mk. xiii. 19, x. 6. This measurement of time is chosen because it is by the works of creation that God reveals His otherwise unseen character. Notice here a revelation of God more widely disseminated, and earlier, than that of the Old Covenant. God's works sprang from, and correspond with, His nature. They therefore reveal it. *By means of* His visible works the invisible worker is seen. Although unseen, He is *clearly seen; being perceived* by the eye of the mind, which looks through the visible to that which is beyond and above it. *Divinity:* the whole of that which goes to make up our idea of God, all that in which God differs from us. Of this, God's power is a part. In Nature, this eternal Being, so mighty, and so different from ourselves, is revealed. *Are clearly seen;* asserts that the character of God was thus far actually known by means of the works of God. Paul's readers would judge of the truth of this assertion. And if true, *v.* 19 is also true. That men read in Nature the character of God, proves that it was written there; and written there by God. Therefore, since whatever God does He does with design, we infer that God wrote His Name on the page of Creation in order that men might read it and might thus know God. Just as God revealed Himself to the Jews through the lips of inspired men, so He also revealed Himself to the Gentiles in the thousand voices of the material world.

That they might be without excuse: purpose of God in thus revealing His character. Paul here asserts that it was in order to leave men without excuse for dishonouring Him, that God revealed Himself in nature. And it is evident that his assertion is correct.

For this revelation, like everything which comes from God, must have had a purpose. And its purpose could not be the mere communication of knowledge. For knowledge is useless unless it lead to something beyond itself. Nor could its immediate purpose be to lead men to glorify God. For, as we shall see, man was fast bound in sin, and therefore unable to glorify God. And this revelation could not break his fetters. Its only possible result was a consciousness of guilt for dishonouring God. And if so, this must have been its designed result. Therefore, apart from the authority of Paul, we are compelled by the facts of the case to accept his assertion that God revealed Himself in Nature to leave man without excuse for forgetfulness of God. For the same purpose the Law was given to the Jews : iii. 19. These revelations were, however, in mercy ; as parts of a great plan of salvation. By calling forth a consciousness of guilt, they prepared the way for a revelation of righteousness, *v.* 17. But the consciousness of guilt was all that they were able directly to produce ; and is therefore spoken of as the end for which they were given.

Summary of 18–20. The heathen knew God's character from His works. From this Paul infers that God made it known to them ; and that He did so to remove from them all excuse for ungodliness and ingratitude. This proves that God desires man's reverence and thanks ; and proves that they who refuse to honour God resist the truth which God has revealed.

We will now try to test Paul's assertion that by His works God was known to the heathen, by turning to the writings of the ancient world. ARISTOTLE, ('On the World,' 6,) says : "God having become unseen to every mortal nature, through His works is seen." PLATO, (see Jowett's beautiful translation,) in the 'Timæus' and 'Republic,' says that the world must have a cause, and speaks of that cause as the Eternal Maker and Father of all. He argues that since the world is good, its Maker must be beneficent. Although he gives the name 'god' to others, he uses it in a special sense of the Supreme Being. He declares that He is good, and that from Him nothing but good can come ; and that it is impossible for God to lie. He supposes that from this Eternal God the popular deities sprang. CICERO, a Roman of the age preceding that of Paul, says : ('Nature of the Gods,' *bk.* ii. :) "What can be so clear, when we look at the sky and the heavenly bodies, as that there is some deity of surpassing mind by whom these are governed?" "If any one doubts this, I cannot see why he should not doubt whether the sun exists :" and much in the same strain. We cannot say to what

extent these views were held by the mass of the people. Plato acknowledges that it is difficult to tell them to all. But we cannot conceive that they were a secret confined to a few. We also notice that all the older systems of religion, Egyptian, Assyrian, Indian, etc., rest upon the doctrine of one supreme eternal God. Notice that the above quoted writers appeal to Nature in proof of the existence and character of God. They thus confirm Paul's assertion.

21, 22. *Because when they knew God etc.:* reason why they were without excuse; or the conduct which God made inexcusable by this revelation of Himself. *Knew;* is so indefinite, especially with a personal object, that Paul could correctly say both that the heathen did, and did not, know God: Gal. iv. 8, 1 Th. iv. 5. The extent of their knowledge of God is stated in the foregoing verse.

GLORY: admiration or approbation called forth in the mind by some object external to it. We may speak of glory as belonging either to the mind in which it is called forth, or to the object which calls it forth. In the latter sense it is grandeur; but grandeur looked upon as evoking, or calculated to evoke, the admiration of others. The 'glory of God' in *v.* 23 is God's character shining forth before His creature's eyes, that it may call forth their admiration. God is glorified when His manifested grandeur makes Him an object of His people's admiration. This admiration, though always produced by God's revelation of Himself, is produced only in those who know Him, and who willingly bow before Him; and it is often produced in one man by the conduct or teaching of another. We therefore glorify God when we receive Him as an object of our own admiration; and when, by our words or works, we make Him known to others to be the object of their admiration.

Not as God etc. The revelation in Nature of God's greatness and bounty (Acts xiv. 17) ought to have produced in their hearts admiration and gratitude. It produced neither. But it left them without excuse. And for this end it was given, i.e. to make them conscious of the guilt of their ungodliness and ingratitude. Notice that their first fault was negative. All else was the result of not using the light which God gave. *But they became vain etc.:* result of not giving honour and thanks to God. Their minds were at work; but to no purpose. Their reasonings were in vain.

The *HEART* is the inmost centre of man. Hence the metaphor of Mt. xii. 40, 2 Sam. xviii. 14, Jonah ii. 3, Ex. xv. 8. It is the seat of the understanding; and the source of the thoughts, desires, emotions, words, and actions. It is the helm of the human ship, from which the man looks out on the world around, and shapes his

course. It is the motive power of human life. Whatever is in the heart, rules the conduct. Cp. Mt. xiii. 15, Rom. i. 21, Eph. i. 18, Mt. xv. 18f, Rom. i. 24, x. 1, 9, 1 Cor. ii. 9, iv. 5, Heb. iv. 12. The distinction, in current religious language, of head and heart, is unknown to Scripture. The heart, never the head, is the seat of the intelligence. *Their heart*, not hearts; according to Greek usage. Cp. vi. 12, 1 Cor. vi. 19f. Each man has one heart, and each man's heart is looked upon singly. By not observing this, a false argument has been based on Mt. xxviii. 19. Their heart *did not understand* the page of Creation which God placed open before their eyes. They did not read therein, as they ought to have done, the greatness and goodness of God. Else they would have given Him honour and thanks. The result was that the eyes which did not see lost to some extent the power of sight. So always. Every refusal to accept the truth lessens our power to distinguish truth from error.

Proclaiming etc. The darkening of their heart made them unconscious of their ignorance. While sinking into folly, they declared themselves wise.

23. Proof of their folly, and of the darkening of their heart. They put aside God, whom they acknowledged to be immortal, and whose character is so worthy of their highest admiration, and put in His place, not merely a dying man, but a lifeless image of a dying man. *For a likeness.* Not 'for the glory of an image:' for most of the images had no glory. *Likeness:* the generic quality in virtue of which one object is *like* other similar objects. Cp. v. 14, vi. 5, viii. 3, Ph. ii. 7. The contrast of *imperishable* and *perishable* presents their folly in the clearest light. *And of birds etc.:* further mark of their folly. They gave their veneration to imitations, not merely of men, but of birds, quadrupeds, reptiles. The objects of their worship pass before us in slow procession; and increase our wonder at the folly of those who turn from God to bow down to such things as these. We see the principle of veneration so deeply seated in them, that they must worship something. And so complete is their blindness, that these images are fairer in their eyes than the Eternal God.

The facts of idolatry here asserted need, unfortunately, no confirmation. The writings and relics of antiquity prove the charge. Statues of men were worshipped by the Greeks: and the mummies of birds and reptiles, from the temples of Egypt, fill our museums. And, as far as I know, when Paul wrote this Epistle, no serious voice had been raised in heathendom against this folly.

The clearness of the reasoning of the Greeks on other subjects makes more conspicuous the fact that in the greatest subject their reasoning was an utter failure. That they saw not their folly, proves their blindness.

24. The divinely ordained result of their idolatry. *Gave up:* handed over into the power of another: iv. 25, vi. 17, viii. 32. Sin is frequently represented by Paul as an enemy against whom man is utterly unable to defend himself. Cp. vii. 23. Into the hands of this foe God surrendered the idolaters, as a punishment for their folly in turning away from Him who alone gives moral life and strength. In other words, God thought fit that the sin of idolatry should be followed by shameless immorality. In this surrender to their enemies, the victims acquiesced. They gave themselves up to sin, Eph. iv. 19. But the surrender was not necessarily final. Many of those among whom Paul wrote had once been given up to similar sins. But in the land of bondage they had cried for deliverance; and the cry had been heard, 1 Cor. vi. 9—11. The surrender took place amid *the desires of their hearts.* They longed for things around, frequently for bad things. And, full of desires which they could not control, they were given up by God to the power of sin. Because they refused to honour God, He gave them up to be the victims of their own desires, and to deep *dishonour.* We shall see that this verse is the centre, and contains the kernel, of the whole section.

25. The mention of their punishment brings their sin again to the apostle's mind. He indignantly adds another delineation of it. *The truth of God:* the character of God as correctly set forth in Nature, *v.* 18. In place of it they put *the lie* of idolatry. Idolatry is an outward form without any corresponding inward reality. It is therefore a lie; and if so, the greatest of lies. As *the Lie*, it stood in awful contrast and opposition to *the Truth. Revered:* practically the same as glorified. They made the creature the object of their adoration. *And served:* as in *v.* 9. It suggests the ritual of idolatry. It is evident that they did not worship the Creator at all. But Paul uses the milder words *rather than*, to make their folly the more clear by comparing the objects chosen and refused. To *bless* is to speak good to, or of, a person. The meaning in each case is determined by the relation of the persons concerned. God blesses us by declaring the good He will do to us. His word conveys the good to us. We bless God by declaring how good He is. To bless God is to praise Him: Lk. i. 64, ii, 28. God *is blessed:* to endless ages an unceasing song will proclaim

His goodness. *Amen:* Hebrew for 'certainly.' It was adopted into New Testament Greek; and is translated 'verily' in Jno. iii. 3, 5, 11, etc. At the end of a prayer it expresses desire for an answer. Cp. Jer. xxviii. 6, where its meaning is explained; Num. v. 22, Dt. xxvii. 15. In Jer. xi. 5 it is correctly translated 'so be it.' Cp. 2 Cor. i. 20, Rev. iii. 14.

Paul has been describing the folly of the heathen, and watching their worship and its degrading and perishing objects. Weary with the sight he lifts his eyes to heaven. To the eye of faith appears the eternal throne, surrounded by a host of happy and intelligent worshippers. From afar their hallelujahs fall upon his ear. He knows that those songs will rise for ever and ever. The glorious vision reveals to him the madness of the idolaters around. From Him whom angels worship they turn to their own perishing imitations of perishing men and animals. Paul cannot repress a tribute of honour to his dishonoured Master. While he listens to the anthem, which he knows will be eternal, he joins the chorus, and cries, *Amen.* Cp. Rev. v. 14.

Notice the varying expressions which set forth in this section the character of God. 'That which is known of God,' refers to its manifestation to men. It is 'the unseen things of God:' because, though placed by God within reach of the piercing glance of man's mind, it is beyond the range of his eye. It is the 'glory of God,' when looked upon as calculated to evoke man's admiration, and as compared with the gross forms of heathen worship. 'The truth of God,' points to the reality which underlies the revealed character of God, in contrast to the unreality of everything belonging to idolatry. Notice that *v.* 25 is parallel to *v.* 23, and sets forth in a new light what was there asserted.

Verses 26, 27, take up and develope *v.* 24. *Dishonour*, again appears as retribution for the dishonour to God. *For their females etc.;* explains the *passions of dishonour* by acknowledged facts. The degradation of the *female* sex, where modesty lingers last, is mentioned first, as the surest mark of national disgrace. That these pictures are true, the pages of the ancient writers afford complete and sad proof. The impurity of the Greeks was one of the great features of their national life; and it seems to have been equalled in the days of Paul by that of the Romans. *And receiving in themselves;* explains 'God gave them up;' and thus helps us to understand the whole section. *Their error;* the mistake of putting the lie of idolatry in place of the truth of God. *The recompence:* the shame which is, by God's just appointment, the *inevit-*

able result, and therefore the punishment, of idolatry. While committing these shameful sins, they received *in themselves*, in their own 'dishonoured' bodies, the necessary consequence of their forgetfulness of God.

28—32. Other immoral results. God's conduct to them corresponded with theirs to Him. *Approve;* implies that they weighed the matter in their mind, and deliberately resolved not to make God an object of their thought. The repetition of the word *God* in this verse, and of the words *God gave them up* in *vv.* 24 and 26 and 28, lays solemn emphasis upon their punishment. *Disapproved mind:* a mind tested and found worthless. They put to the test the question of giving God a place in their mind, and rejected it. God gave them up to a mind which had been weighed in the balances and found wanting. *To do the things which are not fitting:* purpose of God in giving them up to a reprobate mind. God resolved that forgetfulness of Himself should be followed by sin. He therefore withdrew from the ungodly the influences which alone can save men from sin. Of this withdrawal, the sins here mentioned were the inevitable, and therefore the designed, result. *Filled with all unrighteousness:* state of heart from which their bad actions sprang. *All unrighteousness:* whatever does not agree with the standard of man's conduct. It is a comprehensive term for all that follows. *Maliciousness:* the badness which injures others, the positive power of evil. Satan is 'the malicious one,' 1 Jno. ii. 13. *Covetousness:* desire of having more than our share. *Bad-disposition:* that which prompts men to look at everything in the worst light, and to turn everything to a bad use. *Hateful to God:* or *hating God.* The former accords with Greek use, and gives a good sense. It is a comment on what goes before. *Wanton:* those who do what they like without considering whether they trample under foot the rights, the property, or the lives of others. Notice that Paul mentions at the end, as at the beginning, of this section, the better knowledge of these people. He thus closes it with one of its chief thoughts. So frequently. The Greeks and Romans believed that the gods were the authors of the general principles of morality; and that to sin against these was to resist the higher powers. *Are pleased with:* last and darkest count in this catalogue of sin. Many commit sin, carried away by selfishness or passion, who readily condemn it in others. But to take pleasure in the sin of one's neighbour, shows a love of sin, not for some further gain, but for its own sake.

TACITUS, (Bohn's classical library,) who describes Roman society

at this time, gives a terrible commentary upon this section, and a full proof of its truth.

REVIEW. We have seen that Paul's argument in *vv.* 16, 17 requires him to prove that all men are, apart from the Gospel, exposed to the anger of God. As a first step in proof of this, he asserts in *v.* 18 that God is angry with all sin because all sin is resistance to revealed truth. Of this assertion, the remainder of § 4 is explanation and proof. To prove that God is angry with all sin, Paul adduces three facts: (1.) that, by means of His works, the Gentiles know something of God; (2.) that, instead of giving Him honour and thanks, they bowed down to images; (3.) that they are guilty of shameful immorality.

From (1.) Paul proves that God made Himself known to the Gentiles, in order to leave them without excuse for ungodliness and ingratitude. Let us pursue this inference further. It is quite certain that Plato, Cicero, and others, knew something about God, and that in the works of Creation they read His name and character. Therefore by creating these works God made Himself known to Plato and Cicero. And since whatever God does He does with design, we inferred under *v.* 20 that God created the material universe in order through it to reveal Himself to man; and that He did so, not to satisfy man's curiosity, but with a further moral purpose. We ask now, For whom did God form this moral purpose? For the philosophers only? Did He write His name in letters which only they could and did understand? God reveals Himself, not to the great and wise, but to those of every degree of culture who humbly seek Him. If He revealed Himself with a moral purpose to Plato and Cicero, He must have revealed Himself also to thousands in all positions of life. We therefore conclude that God created the material universe that it might be a revelation of Himself to the whole human race, and that this revelation was within reach of all who honestly sought the truth; and that the character of God thus revealed was actually known to all who did not shut their eyes to it. To this knowledge of God Paul appeals in Acts xiv. 17, xvii. 24. See also Ps. xix. 2, and Wisdom xiii. 1—8. To the latter I refer with pleasure. The Apocrypha (published separately by Bagster) has no divine authority; but is of great worth as a picture of Jewish thought and feeling in the times before Christ.

We saw under *v.* 20 that the moral purpose of God's revelation of Himself in Creation was, to leave man without excuse for ungodliness; and we shall see (iii. 19) that with the same purpose

the Law was given to the Jews. There is proof that among both Jews and Gentiles this purpose was to some extent accomplished. In the best of even pagan writings there breathes a consciousness of guilt.

Before going further, we observe that we have already, in the revelation of God in Nature, a manifestation of God's anger against sin. For Nature proves that God desires, and takes means to evoke, man's respect and gratitude. Therefore to turn away from God is to resist the God of Nature. And, by taking away all excuse for ungodliness, God clearly intimates that He will punish it.

Paul introduces fact (2) as a description of the actual conduct which God made inexcusable by this revelation of Himself. And in the ritual of heathenism he shows us the incredible folly of idolaters. He does not appeal to their folly as a proof of God's anger against them—for of this he has more convincing proof—but only as an aggravation of the sin of forgetting God. But the folly of idolatry is so great that we can account for it only on the old maxim, 'Whom the gods condemn they first madden.' And if so, it is a mark of God's anger and of coming punishment. This accords with Old Testament teaching: see xi. 8—10.

Similarly, fact (3), the deep shame of the heathen, can be accounted for only on the supposition that God in His anger had given them up to be the sport and derision of their spiritual foes. Thus in each of these facts, taken by itself, we have a proof of God's anger against the persons referred to.

But this is not all. In the words, *God gave them up*, Paul solemnly and repeatedly asserts that fact (3) is a result of fact (2) taken in connection with fact (1); i.e., that the deep shame of the heathen is a divinely ordained result of their idolatry. If this be so, the proof afforded by the facts taken singly is immensely increased by their connexion: and the immorality of the heathen becomes an unquestionable and fearful proof of the anger of God against those who forget Him.

Of this solemn and repeated assertion, Paul gives no proof. To his readers proof was probably needless. That idolatry directly fostered inchastity was no doubt evident to all. But to us, owing to our comparative ignorance of the social facts of Paul's day, it is not quite so evident. We naturally ask why he singled out this one sin as being in a special sense a manifestation of divine anger. I venture to suggest that he did so because these unnatural crimes were practically universal, and, though universal, were universally known to be wrong. That they were nearly universal, there is little

reason to doubt: and that they were known to be wrong is not disproved by occasional attempts to justify them: such attempts rather betray a secret misgiving. Now, if we assume that the mass of the heathen of Paul's day were guilty of a sin from which nature recoils, we shall see at once that this sin, by its universality and its universal self-condemnation, is a special mark of the anger of God. Its universality implies a wide-spread cause: and the cause is not far to seek. Put together these facts: a universal revelation of God, designed to leave man without excuse for forgetfulness of God: a universal turning from God to the inexplicable folly of idolatry: a universal sin from which nature itself revolts. Each of these furnishes, by itself, a proof of God's anger against sin. But the facts are inseparable. Where we find the one we find the other. And their inseparable connexion cannot be accidental. We therefore infer that the universal rejection of the universal revelation, and the universal shame, are cause and effect. And, just as from the connexion of material cause and effect we infer the existence of a Creator, so from this moral cause and effect we now infer that God is the moral Governor of the world, and is determined to punish those who refuse Him homage.

I hold therefore that the solemn and repeated words, *For this cause God gave them up*, are Paul's own explanation of the words of v. 18, *God's anger is revealed*. By revealing His own greatness and power, and by joining together folly and shame in those who reject this revelation of Himself, God reveals plainly, to all who have eyes to see, His anger against ungodliness and unrighteousness. Since this revelation comes from the Maker and Ruler of the world, it may be said to be *from heaven*. After referring to this one sin, which was so remarkable a proof of God's anger, Paul refers to the general wickedness of the people as another result, and therefore another proof of the same.

In this section Paul disproves the widely spread opinions of the Epicureans, as described in bk. ii. of Cicero's 'Nature of the Gods.' They held that anger is inconsistent with deity; and that the gods care not for man's conduct. Paul has proved the opposite of this.

In this section we have not so much a chain of argument as of cause and effect. Paul has shown that God has good reason for being angry with those who forget Him: and has thus, without professing it, given the best proof that He is angry. And He has confirmed this, not by a course of argument, but by pointing his readers to the punishment already inflicted upon the ungodly.

Notice the intense reality of this section. There is no artificial

order : but there is that higher order in which living thought finds its own correct expression. The writer turns again and again from the sin to the shame, and from the shame to the sin. Before his searching and continued gaze the sin becomes more sinful, and the shame more deeply shameful.

We saw in Introd. iv. that this Epistle, if it and those to the Corinthians be genuine, was probably written from Corinth. And nowhere did the shamelessness of idolatry parade itself more openly than at Corinth. This section is thus a mark of genuineness.

The chief DOCTRINAL RESULTS of this section are ;—

1. Paul's view of natural theology. With him, Creation plays a part in the moral training of the Gentiles similar to that of the Law in the training of the Jews. A striking coincidence is found in the only two recorded discourses addressed by Paul to heathens, Acts xiv. 15, xvii. 24 ; each of which he begins by appealing to the works of Creation. With the Jews he begins by quoting the Old Testament. In each case he appeals to an earlier revelation given to prepare the way for the Gospel ; and thus seeks to call forth that consciousness of guilt without which the need of the Gospel is not felt. God's revelation of Himself in Nature would probably bear its chief fruit in those Gentiles who heard the Gospel. While listening to it they would condemn themselves, not for rejecting Christ, of whom they had never before heard, but for disregarding a revelation which had been before their eyes from childhood. And just as the Law retains its value even for those who have accepted the Gospel, so the worth of the nature-revelation remains to those who behold the glory of God in the face of Jesus. That God reveals Himself in nature, raises natural science to a sacred study, and gives to it its noblest aim.

2. We learn that, by the just judgment of God, godlessness, folly, and shame go together. Happily these do not exist in the same forms, or to the same extent, with us as with those old heathens. But the principle remains. Are not those men guilty of incredible folly who prefer to direct their highest thought and effort to the perishing objects around, rather than to those which will never pass away? And is not this folly chargeable to all who forget God? Again, just in proportion as the image of God fades from our view we fall into thoughts, motives, and practices, which for very shame we must hide from our fellows. Human nature is the same. The principles here asserted attest themselves before our eyes and in our hearts. The inevitable connection of godlessness, folly, and sin, proclaim in words we cannot misunderstand that God is angry

with those who forget Him. Heathens have observed this. Socrates, in Xenophon's 'Memoirs,' (IV. iv. 24.) says that the fact that certain sins produce their own punishment proves that the law which forbids them is from God.

3. The true nature of sin. It is not a mere act, but is an adverse power against which man, unaided by God, is powerless. It has allies in our own hearts. The deep shame of the heathen is with Paul fully accounted for by the fact that God gave them up to sin. Of this, all else is the necessary result. Man's own moral strength to resist even gross sin is not reckoned for a moment. Hence Paul's indignation is called forth, not by their lust and wickedness, but by their dishonour to God. Of this, their lust is but the punishment. We shall therefore no longer look with Pharisaic wonder on cases of deep depravity. The enormities of crime are explained. We see in them the fearful nature and power of sin, and God's anger against forgetfulness of Himself. We shall be slow to condemn, quick to pity. In the depravity of others we shall see what ourselves would become if the strong hand of our God were withdrawn. And in the presence of foes so tremendous we shall never venture away from our ark of safety.

SECTION V.

GOD'S ANGER AGAINST SIN IS WITHOUT RESPECT OF PERSONS.

II. 1—11.

For which cause thou art without excuse, O man, whoever thou art that judgest. For wherein thou judgest thy neighbour, thou condemnest thyself. For the same things thou dost, who judgest. [2] *And we know that the judgment of God is, according to truth, upon them that do such things.* [3] *But dost thou reckon this, O man that judgest them that do such things and committest them, that thou wilt escape the judgment of God?* [4] *Or, the riches of His kindness, and the forbearance, and the long-suffering, dost thou despise, not knowing that the kindness of God leads thee towards repentance? But according to thy hardness and a heart without repentance,* [5] *thou art treasuring for thyself anger in a day of anger, and of revelation of God's righteous judgment;* [6] *"Who will give back to each man according to his works."* (Ps. lxii.

12.) [7] *To them who, according to perseverance* in good work, seek glory and honour and incorruption, He will give eternal life:* [8] *but to those of a mercenary spirit, and disobedient to the truth, but obedient to unrighteousness, shall there be anger and fury.* [9] *Affliction and helplessness will come upon every soul of man that works out the bad, both of Jew first and of Greek;* [10] *but glory and honour and peace to every one that works the good, both to Jew first and to Greek.* [11] *For there is no respect of persons with God.*

In § 4 Paul proved that God is angry with the heathen, by pointing to the cause of His anger, the contempt shown by turning from Him to idols, and by pointing to the result of it, viz., their shameful immorality. From this he now draws an unexpected and universal conclusion, viz., that God is angry, not only with the Gentiles, but with all men. This universal conclusion he defends against supposed exceptions on the ground of God's kindness, by asserting in *vv.* 3—10 that God's judgment is impartial. And he will show that neither the gift of the Law, (§ 6,) nor circumcision, (§ 7,) affords any ground for hope that God will deviate in the case of the Jews from this great principle.

1. *For which cause etc.:* an unexpected result of § 4, and another link in the chain of moral *cause* and effect. *Without excuse;* recalls i. 20. God manifested Himself in nature to leave man without excuse for ungodliness. And Paul now asserts that by giving up the heathen to shame, and thus revealing His anger against ungodliness, God has left without excuse all those who estimate moral conduct. *Judge:* to distinguish right and wrong, to pronounce sentence, but not necessarily an adverse sentence. We cannot avoid forming a judgment on the actions of others. In our hearts, and by our lips, we set up ourselves as judges, and pronounce sentence. Hence *whoever thou art that judgest* includes all men. From this universal judging we shall learn in *v.* 15 that all men have a moral law. In § 4, by referring to idolatry and to the revelation of God in Nature, Paul limited his remarks to the Gentiles. But now he infers, from God's manifested anger against the Gentiles, that all men are without excuse. He therefore includes the Jews. And by excluding them in § 4, and including them in § 5, he compels us to think of them. Verses 9 and 10 show that the distinction of Jews and Gentiles was in his mind. In the last section he gained the verdict of the Jews against the Gentiles: he now declares that by this verdict both Jews and Gentiles are left without excuse.

* Or, Endurance.

For wherein etc.: proof of the above. *For thou that judgest etc.:* proof that *thou condemnest thyself. Thou dost the same things;* plainly asserts that, apart from the Gospel, all men not only have committed, but are now committing, the sins above described. Paul looks every man in the face and says, Thou dost these things. He does not say expressly that all men commit the unnatural sins so prominent in § 4: for the section concludes with a long list of other sins. But he distinctly asserts that all are guilty of actual wickedness; that all do what they know God has forbidden, and might justly punish with death. We have, however, proof that the very sins which formed (§ 4) so remarkable a feature of the Gentile world were very prevalent, perhaps more nearly universal than we dare to think, among those who called themselves the people of God. The exceptions must have been far more numerous among the Jews than the Gentiles. But the best of the Jews would be the least likely to absolve themselves from this charge of universal sinfulness. Their own efforts to do right would teach them the deep corruption of their own hearts. The pages of Josephus give abundant proof of the moral debasement of the nation.

If Paul's accusation be true, it is also true that all who pass sentence on others, by doing so, pass an adverse sentence on themselves. A judge who takes his seat to try a man for forgery, and is himself a forger, by opening the trial, condemns himself. For he thus admits that forgery is a crime; and therefore that he himself deserves punishment. In § 4 Paul gave sentence against the Gentiles, and compelled the Jews to join him in doing so. But the conduct which he compelled them to condemn as a mark of God's anger, is, he now tells them, their own conduct. Therefore every man who has the moral sense to concur in this condemnation leaves himself without excuse.

2. To their own self-condemnation Paul now adds the sentence of a more tremendous judge. The connexion shows that *the judgment of God* is a sentence of condemnation. In § 4 Paul gave proofs of God's anger against sin. He now appeals to an admitted mental fact, viz., that *we know* that God pronounces sentence on those who do the actions above described. Men may call in question the grounds of their belief that God will punish sin; but their own hearts tell them that they *know* He will do so. Ancient writers confirm Paul's assertion. In Xenophon's 'Anabasis,' II. v. 7, a Greek general reminds a Persian commander that to break oaths is to incur the anger of the gods, and that from their anger none can escape. We have here one heathen appealing to another, to a

stranger in race and religion, on the ground of a moral truth admitted by all. *According to truth.* God's sentence corresponds with the reality of the case, with man's actual conduct. All judges aim at this: God attains it. *Upon:* as in i. 18.

We now see the justice of the universal inference of *v.* 1. God made His Name known to the Gentiles, to take from them all excuse for ungodliness. They treated with contempt His revelation of Himself. And in proof of His anger, He gave them up to gross sin. In a more conspicuous manner God made Himself known to the Jews. And their own hearts tell them that they are guilty of the darkest ingratitude and the most shameful sin. Therefore, if the gross sin of the Gentiles is a mark of God's anger against them for disregarding the revelation in Nature, and if God's judgment corresponds with man's real conduct, is not the gross sin of the Jews a mark of God's anger against them for neglecting a more glorious revelation? In my view § 4 was designed chiefly for Jews. It is a darker repetition of Nathan's parable. After securing their verdict against the character described, Paul turns round in a moment and says, 'Thou art the man.'

Notice that in this verse Paul repeats, after complete proof, the assertion of i. 18.

3. Paul knew that, although the general principle asserted in *v.* 2 was admitted by all, there were men who secretly cherished a hope of escape. We have proof that the more ignorant Jews did so. To them therefore Paul probably now refers. But his argument applies to any, whether Jews or Gentiles, who while continuing in sin hope to escape because of the special kindness of God. To show the worthlessness of this hope, Paul brings it out and looks at it in the light of day. By a pointed question he ruthlessly tears the darling thought from the thinker's breast, and exposes it in its naked absurdity to the view of all. *Dost thou reckon this?* is this the result of thy reasoning? Paul singles out an objector, and speaks to him as though he had the man standing before him. For to Paul every thought assumes living form, and breathes and speaks. *Dost . . . and committest:* solemn restatement of the man's inconsistency. He condemns himself by condemning others; and knows that his own self-condemnation is confirmed by God who judges every man according to his actual conduct. And yet he expects to evade in some way the sentence of God. 'According to truth,' in *v.* 2, and *judgment of God* here, show the foolishness of the expectation. From man's judgment, escape is possible: but who shall escape the sentence of God?

4. Another question, which brings out the secret ground of this fallacious hope. God is merciful: He is especially kind to Israel. He has shown this by long-continued forbearance of long-continued sin. Therefore, though the man lives in sin, he expects to escape punishment. Paul declares that such a hope is contempt of God's kindness, arising from ignorance of its purpose. God's *kindness*: the gentleness of His treatment of men. *Riches of His kindness*: ix. 23. Paul frequently heaps word on word: because he feels how poor the best words are to express the great things of God. God's *forbearance* is shown in holding back for a time His anger against sin. In the duration of His forbearance we see His *long-suffering*. And in the forbearance and long-suffering we see the *kindness* of God.

REPENTANCE: a change of purpose, xi. 29. It arises either from dissatisfaction with a former purpose: or from a change of circumstances which makes appropriate a change of purpose. It naturally leads to change of conduct. The word may be studied in 1 Sam. xv. 29, Jer. iv. 28, xviii. 7—10, Joel ii. 13f, Jonah iii. 10. The entire purpose and effort of man is, apart from Christ, towards the world. But God claims to be Himself the object of man's purpose and effort. Consequently, repentance is an absolute condition of the reconciliation of man to God. It is the sinner's purpose to cease from sin and serve God. It is sometimes followed by mention of that from which, or of Him towards whom, the life-change is made: Acts viii. 22, Rev. ix. 20f: Acts xx. 21. *Towards*: same word as 'for' in i. 5, 17. *Leadeth thee towards repentance*: does not imply that the man is actually on the way to repentance: and therefore does not contradict 'without repentance' in *v.* 5. In English we should say, 'seeks to lead thee to repentance.' But the Greek idiom here used is equally correct, and more graphic. The hand of God is actually upon the man, drawing him towards something better. Paul asserts plainly that God in His kindness exerts upon this man influences which, if yielded to, would change his life-purpose. Notice that Paul singles out of the promiscuous mass of his opponents a man who is heaping up for himself future punishment, and tells him without hesitation that God is leading him towards repentance: and charges him with ignorance for not knowing this. Therefore we infer with certainty that upon all men God is bringing these influences to bear. For if there were one exception, that one might be the man now standing before Paul. Cp. 1 Tim. ii. 4, Jno. xii. 32. Without these influences repentance is impossible: Jno. vi. 44, 65. *God* delays punishment because His *kindness*

moves Him to take steps to *lead* the man to change his life-purpose. But the man before us does not know this ; and therefore supposes that God's kindness arises from indulgence towards sin. But a ruler's indulgence towards sin is an evil : whereas God's kindness is infinitely good. The man conceives God's kindness to be a disposition which he would himself despise in any judge ; and shows his contempt of it by resisting its heavenward influences. He thus *despises the kindness of God.* Yet upon this kindness, which he both misunderstands and resists, he leans for escape from the just judgment of God.

5. After calling out the man who, while continuing in sin, hides in his heart a secret hope of escape, after putting him to silence by questions he cannot answer, Paul turns again upon his helpless opponent and tells him what he is really doing. *Hardness :* moral obstinacy which will not bend to divine influences : ix. 18, xi. 7, Mt. xix. 8, Acts xix. 9, Heb. iii. 8, etc. *A heart without repentance :* result and proof of his hardness. He acted *according to* his heart and character. *Treasuring.* Every day the man sins : and every sin will have a due recompence in the great day. Therefore every day's sin increases the anger which awaits him. This anger of God, hidden now as in a treasure-house, but in safe keeping, will come forth in that day to be the sinner's eternal possession. These words imply a difference of degree in the punishments of the great day. Else the man could not day by day increase his future punishment. *Day of anger :* the great day of Christ's anger, Rev. vi. 17 ; the day in which the anger will burst forth. *Revelation of God's righteous judgment ;* keeps before us the idea expressed in *v.* 2, 'according to truth.' The justice of God's judgment does not in this life always appear. In that day it will be made known to all. And if God's judgment be just, it is evident that the guilty man before us will not escape. For a coincidence, see Acts xvii. 31.

6. An assertion which, if true, justifies the words, 'God's righteous judgment,' and proves the truth of all that Paul has just said. The assertion commends itself to the moral sense of all men. But to a Jew it would come with divine authority. For it is a word-for-word quotation of Ps. lxii. 12 (LXX.), and gives the sense of innumerable declarations by God in the Old Testament. The psalmist's enemies, while secretly plotting against him, professed to be his friends. He appeals to God, who, he declares, will make return to each according to his conduct. The passage evidently refers to Jewish enemies, and therefore proves that God will treat even Jews according to their deeds. The psalmist does not refer specially to

the day of judgment. But the incompleteness of God's retribution on earth, taken in connection with the unfailing truth of these words, implies a recompence in the world to come. These words, if their truth be admitted, prove all that Paul has said, viz., that the judgment of the great day will be just; that all who live in sin are day by day increasing the punishment which in that day will fall upon them; and that the delay of punishment arises, not from God's indifference to sin, but from His desire that men may turn and live.

7. The great principle just asserted in Old Testament language will now be developed in reference to its two sides of reward and punishment. *Glory:* i. 21, the splendour with which God will cover His people, and which will call forth the admiration of the universe. *Honour:* a mark of God's esteem. *Incorruption:* absence of destruction or decay. Same word in 1 Cor. xv. 42, 50, 53, 54, Eph. vi. 24, 2 Tim. i. 10; Rom. i. 23, 1 Cor. ix. 25, xv. 52, 1 Tim. i. 17, 1 Pet. i. 4, 23, iii. 4; Wisdom ii. 23, vi. 19f, xii. 1, xviii. 4. Cp. 'immortality,' 1 Cor. xv. 53f, 1 Tim. vi. 16. It always denotes in the Bible a state of happiness. To say that the soul is essentially immortal, is to use the word in a sense not found in the Bible. See note under *v.* 24. God will cover those who do right with a splendour which will make them objects of universal admiration, which will attest the value God puts upon them, and which will abide undimmed for ever. These rewards they now pursue. To make the admiration, or even the esteem, of our fellows the object of life is unworthy of us. But the glory of that day is revealed by God, that the prospect may cheer and help us amid the battle of life. *Perseverance:* v. 3f, viii. 25, xii. 12, xv. 4f: one of the great words descriptive of the Christian life. We are compelled to translate the Greek word sometimes 'perseverance,' sometimes 'endurance.' In the Auth. Version it is generally rendered 'patience.' It is a brave holding up under burdens which would cast us down; a pressing forward in face of foes who would drive us back. It reminds us that the Christian life is a toil and a fight. *According to perseverance etc.* Under difficulties, and in face of enemies, they pursue the path of doing good. And along this path they seek glory and immortality. *Eternal life:* that of which immortality is the negative side. What it really is, eternity will reveal. Like 'immortal,' it always denotes unending blessedness. The future lot of the wicked is not life, but eternal death. Acting on the principle of giving to each according to his works, God will bestow everlasting blessedness on those who under the

trials of life continue to do good, and thus show that they seek immortal honour.

8. Another class of conduct and retribution. *Those of a mercenary spirit:* men actuated by low, unworthy, and selfish motives. Sin always assumes more or less this character. In all forms and degrees it is essentially opposed to Christianity. See a good paper by Morison in the Homiletic Quarterly, vol. iv., p. 247. *Disobedient to the truth;* keeps before us the thought of i. 18. What God reveals is emphatically *the truth;* for it exactly corresponds to reality. It is designed to mark out man's path, and to rule his life. Therefore those who continue in sin *disobey the truth.* But even they are *obedient*, though to an altogether different master. They do the bidding of *unrighteousness:* vi. 16. To them there will be *anger and fury.* The latter is the bursting forth of the former. Notice that human passions are attributed to God. God will act as a man who is full of fury. He seeks, by revealing the truth, to lead men to bow to Himself. The men before us refuse to do so. Their refusal is submission to God's enemy. Upon such will burst forth God's determination to punish.

9. By a graphic delineation of the behaviour of the two great classes into which the race is morally divided, and by a description of the retribution awaiting each class, Paul has expounded in *vv.* 7, 8, in this reference, the words of *v.* 6, 'will give back to each according to his works.' In *vv.* 9, 10, he expounds the same in reference to the artificial and transitory division of mankind into Jew and Gentile, a division which was so dear to some of his readers, but which it is the object of this chapter utterly to break down. *Affliction:* anything which presses heavily, whether sickness, persecution, or punishment. *Helplessness;* reproduces but poorly the word thus translated. It is found in viii. 35, 2 Cor. iv. 8, vi. 4, 12, xii. 10. Rom. viii. 35 suggests, and 2 Cor. iv. 8 proves, that it is stronger than *affliction.* It denotes the position of one who is so shut up that he has no way of escape. In that day, affliction will fall upon the sinner. He will look round for a way of escape, and find none. The order of the two classes in *vv.* 7, 8 is reversed in *vv.* 9, 10, to give a continuous, and therefore more forceful, description of the state of the lost. *Affliction and helplessness* are the results in man of God's *anger and fury.* The four words are a chain of cause and effect. God is angry, determined to punish sin: His anger bursts forth in divine fury: this falls upon man in the form of affliction; and produces in him absolute helplessness. The affliction will strike, not merely the body, but the *soul.* The seat

of life will feel the crushing calamity. *Every soul of man;* keeps before us the main argument of this chapter. *Upon:* as in i. 18, ii. 2. *Works out the bad:* short summary of the conduct described in *v.* 8. *Of Jew first etc.:* i. 16. In the day of judgment the distinctions exist, but avail not. We must conceive the Jew standing nearer to, and the Greek farther from, the throne; as they now stand nearer to, and farther from, the sound of the Gospel, Eph. ii. 17. To the Jew the Gospel came first, and on him the retribution will first fall. But the Greek will not escape.

10. *Peace:* i. 7: the exact opposite of affliction and helplessness. These are the result of the anger, peace is the result of the favour, of God. The emphatic repetition of *Jew first and Greek* shows how prominent in the apostle's mind was this distinction. To break it down is the great purpose of this chapter.

11, Confirms the statement in *vv.* 9, 10 that God will reward and punish both Jew and Greek, by asserting a great principle which underlies the Old Testament declaration of *v.* 6. *Respect of persons:* literally reception of faces: to look at a man's face and exterior, instead of at his heart and life; to take into consideration his gold ring or fine clothing, and treat him accordingly. Cp. Jas. ii. 1—3, Luke xx. 21, Gal. ii. 6, Eph. vi. 9, Col. iii. 25. Paul here declares that God looks not at the outside, but at the inside, of the man; not at his circumstances, but at his conduct and heart. This principle commends itself to the moral sense of every man. And it is clearly implied in the declaration of *v.* 6. And if God act thus, He will pronounce sentence in the great day, without reference to the accident of birth, on Jew and Greek alike. Compare carefully Acts x. 34. The remainder of *ch.* ii. is a defence and development of this great principle in its bearing upon the distinction of Jew and Gentile.

In *v.* 2 Paul repeated, after complete proof, the assertion of i. 18. That this assertion admits of no exception whatever, he has proved in *vv.* 3—11, by words taken from the Old Testament, and by expounding the principle which underlies them. He has shown that, if these words be true, all who continue in sin are daily increasing the punishment which awaits them; and that, if such men expect to escape because of God's kindness, they thereby show their ignorance of the purpose of that kindness, and their contempt for it.

In this section Paul has taught us that, apart from the Gospel, all men not only have committed, but are now committing, sin; and that God is bringing to bear on all men influences tending

towards repentance. He has taught us that the judgment of the great day will be, both in its broad distinction of reward and punishment, and in the measure of punishment, according to works. Therefore, in his view, this future judgment according to works is not inconsistent with (iii. 21—24) a present justification apart from works of law.

SECTION VI.

THE GIVING OF THE LAW IS NO PROOF THAT GOD WILL HAVE RESPECT OF PERSONS.

II. 12—24.

For as many as have sinned without law will also be destroyed without law: and as many as have sinned in law will be judged by means of law.* [13] *For not the hearers of law are righteous before God; but the doers of law will be justified—*[14] *for whenever Gentiles, the men who have no law, perform by nature the things of the Law, these not having a law are to themselves a law;* [15] *men who show the work of the Law written in their hearts, their conscience bearing joint-witness thereto, and their reasonings also one with another when accusing or even excusing—*[16] *in the day when God will judge the secret things of men according to my Gospel through Jesus Christ.*

[17] *Moreover if thou bearest the name of Jew, and dost rest upon law, and dost exult in God,* [18] *and knowest the will* of God, *and approvest the things which excel, being instructed out of the Law;* [19] *and art persuaded that thou art thyself a guide of blind men, a light of those in darkness,* [20] *an instructor of foolish ones, a teacher of babes, having the form of the knowledge and of the truth in the law—*[21] *the man then that teachest another, dost thou not teach thyself? The man who as herald forbiddest to steal, dost thou steal?* [22] *The man that biddest not to commit adultery, dost thou commit adultery? The man that abhorrest idols, dost commit temple-robbery?* [23] *Thou who dost exult in law, through transgression of the Law thou dishonourest God.* [24] *"For the name of God, because of you, is blasphemed among the Gentiles,' according as it is written.* (Is. lii. 5.)

* Or, Perish; or, Be lost.

This section confirms the great principle that God has no respect of persons, by proving that the gift of the Law to a part only of mankind is no deviation from it. Paul proves this by appealing to a principle which lies at the base of all law, *v.* 13; by showing that this principle applies even to the Gentiles, *vv.* 14, 15; and by showing that to deny its application to the Jews involves the greatest absurdity, *vv.* 17—24. In this way the hope which was dispelled in § 5 is traced to its source, viz., God's special kindness to Israel shown in the gift of the Law.

12. *Law:* authoritative announcement of God's will concerning man's conduct. See note under iii. 20. The only such announcement was that spoken at Sinai and echoed by the prophets. But the Gentiles never heard the voice of Moses or the prophets, and are therefore *without law*. Paul now declares that the absence of the Law will not save the Gentiles who sinned. He has already proved that God is angry, and justly angry, with them. But their destruction will have nothing to do with the Law of Sinai. They will be judged on other principles. With what standard their conduct will be compared, we are told in *v.* 15. The Law, which meets us here for the first time, is the chief feature of the section now before us. *And as many as.* The similar form of the two parts of this verse sets forth the similar fate of the two classes of sinners. *In law:* iii. 19. The principles of right and wrong authoritatively set forth in the Law were the moral element in which they lived, thought, and sinned. And these principles will also be the standard with which their conduct will be compared, and thus the instrument by means of which they will be judged. Judgment will come to them through the law which was the moral element of their life. Thus the two classes of mankind will be treated by God without respect of persons. *Destroyed:* see note below.

13. *For not the hearers etc.:* proves that they who have sinned in law will be judged by law, by stating a great principle which lies at the base of all law, and which is distinctly and frequently asserted in the Law of Moses. *Hearers:* recalls an age when books were scarce, and when a knowledge of the Law was diffused chiefly through the public reading of it. Cp. Jas. i. 22, Acts xv. 21. *Righteous*, and *justified:* show the connexion of the ideas of righteousness and law. *Justified:* refers to the sentence of the great day, *v.* 16. So Mt. xii. 37. See note in § 9. The words of Mt. xxv. 34 are words of justification. Not those who have listened to a law, but those who have done what it bids, will be accepted by the Judge. This is the very essence of all law: for law is a declaration

of what men are to do. And it was proclaimed again and again, both at Sinai, and by the prophets. So x. 5, Gal. iii. 10. And, if this principle be admitted, if the rewards of law are given only to those who have obeyed it, and if its punishments are inflicted on those who have broken it, then, evidently, those who have sinned will be judged by means of the law in which they have sinned. Thus the Law itself proclaims the condemnation of those who continue in sin, and the folly of those who while living in sin hope to escape because of the special favour shown to Israel in the gift of the Law. Consequently, the gift of the Law to Israel only is no proof whatever that in their case God will deviate from His principle of judging all men without respect of persons.

14, Confirms the great principle of *v.* 13, by showing that it applies not only to the Jews, but also to the Gentiles. *The men who have no law;* describes the position of the Gentiles, and thus expounds 'without law' in *v.* 12. They have no authoritative declaration of God's will concerning them. Actions done *by nature* are the outworking of forces born in us, as distinguished from the results of education and circumstances, i.e. of influences which since our birth have moulded our character and conduct. Cp. Gal. ii. 15, iv. 8, Eph. ii. 3. *By nature* the bee builds cells, and lays up honey. And the cells prove that certain principles of architecture have been implanted in the bee by a Higher Power. *The things of the Law:* 'the work of the Law,' *v.* 15, things bidden in the Law. For instance, the Law says, 'Honour thy father and thy mother.' Heathens who never heard the Law sometimes do this. Their conduct, which cannot be the result of a law they never heard, must therefore spring from moral forces which are in them by birth. This obedience to the Law is, however, only fragmentary. It therefore cannot justify. For the Law demands perfect and constant obedience, Gal. iii. 10. But although fragmentary, it is sufficient for Paul's argument. *These, not having a law:* emphatic repetition of the point of the argument. Paul's inference is drawn from two facts; that the Gentiles have no law, and that they sometimes do the things bidden in the Law. Therefore they are *a law unto themselves.* Since they have no rule of conduct external to themselves, and yet follow sometimes the path marked out in the Old Testament, Paul infers that there is something within them, a part of themselves, which is to them what the Books of Moses are to the Jews. *Whenever Gentiles* perform *the things of the Law,* however seldom and however imperfectly, they give by their conduct a proof that they have a law within. Whereas

if they never obeyed this inner law, they would not give us this proof of its existence.

15, Explains 'are a law to themselves;' and develops the proof just given. By their conduct they show that the actions prescribed on the tables of stone are written *in their hearts*. Cp. Heb. viii. 10. *Heart:* i. 21. Their occasional obedience proves that the God of Sinai has engraved His Law on the walls of that inner chamber of their being from which their actions come. That their obedience is only fragmentary and occasional does not destroy this proof. It only shows that they break the law written within. Thus the Gentiles carry within them a standard of conduct which God has given to be the rule of their life. *Conscience*, or *consciousness:* ix. 1, xiii. 5; see under 1 Cor. viii. 7: the mental faculty or mental action by which a man contemplates himself, his sensations, perceptions, thoughts, emotions, purposes, words, and actions. By means of it he passes sentence upon his own actions, and calls some good and others bad. Even the heathen do this; and thus give another proof that there is a standard within with which they compare their own conduct. We find that all heathens everywhere compare their own conduct with a standard which, in its broad outlines, corresponds with the Law given by God to the Jews. *Bearing-joint-witness:* to confirm what another witness has said. Same word in viii. 16, ix. 1. By affording proof that God has written on the hearts of the heathen the works prescribed in the Law of Moses, the conscience of the heathen confirms the testimony already given by their fragmentary and occasional obedience. *And their reasonings also:* another testimony in addition to that afforded by their own contemplation of their own actions, etc., and therefore a second confirmation of the proof already given by their occasional right conduct. Every day the heathen *reasons* in his mind whether something done by his neighbour is right or wrong. The result is, that he *accuses* his neighbour, or *excuses* him from the accusation of others. These *reasonings* imply a standard with which the conduct of men around is compared. And in all nations this standard is in its main outlines the same. Consequently, these reasonings, which find utterance in the blame or praise with which even the heathen speak of each other, prove that they have a standard of right and wrong written within. That this standard corresponds in the main with the Law of Moses proves that it came from God. *Accusing:* put first, because, in a world of sinners, man's verdict on his fellows is more frequently condemnatory than approving. Not only their accusation, but

even their *excusing*, of others implies a moral standard written within.

We have now three proofs that God has given to the heathen a law which is a part of themselves, viz., their own occasional right conduct, their inward estimate of their own actions, and their estimate of the actions of the men around them.

It is easy to feel the force of this reasoning. The classic writers show clearly that the heathen sometimes did good things, things bidden in the Law of Moses ; and that, speaking generally, the heart of the people approved what God's written Law requires, and disapproved what the Law forbids. This proves that, although they had no outward law, they had a law which was a part of themselves, which guided their judgment, and was designed to guide their conduct. The force of this argument is not lessened by the fact that on some points this law was imperfect. It is true that the letters written within were partly defaced. But enough remained to prove their divine origin, and to be a standard by which the heathen will be judged. This argument would not fall to the ground even if the heathen had been unconscious of the divine origin of this unwritten, yet deeply written, law. For all admitted the existence of the law, whether or not they knew whence it came. That it came from God, we inferred from its coincidence with the Law of Sinai. And, that it came from God, heathens themselves acknowledge. Socrates, in Xenophon's 'Memoirs,' iv. 4, speaks of the unwritten laws which were held in every country ; and mentions as samples honour to parents and the prohibition of incest. He says that since these laws are universally held, and are evidently not the result of human legislation, they must have been made by the gods. So Demosthenes, 'On the Crown,' 317 : "Not only will these principles be found in the enactments of the law, but even Nature herself has laid them down in her unwritten laws, and in the moral constitutions of men."

We cannot doubt that upon the hearts of all men, both Jews and Gentiles, this law was written by God. From this voice which speaks within, and which is recognised by all as authoritative, the voice which spoke at Sinai derives its chief authority. By speaking first within, God prepares men to listen to the voice from without. And by putting and maintaining in all men these authoritative principles of right and wrong, God is leading (*v.* 4) all men towards repentance.

These truths strongly confirm the great principle of *v.* 13 ; by proving that it will apply to all mankind. The difference created

by the partial gift of the Mosaic Law is not so great as at first sight appears. To all men, though in different ways, God has given the one law. That He gave it to the Jews in a more emphatic form does not afford the slightest presumption that He will deviate in their favour from the great principle which lies at the base of all law.

16, Has evidently no connection with *v.* 15. We must therefore take *vv.* 14, 15 as a sort of parenthesis. Paul declared in *v.* 13 that only the doers of law will be justified. But instead of saying at what bar, and when, he stops to prove that even the Gentiles have a law, and therefore come under the application of the great principle just asserted. In *v.* 16 he takes up the thought broken off in *v.* 13. He also develops a subject referred to in *v.* 5. *Secret things of men:* suggested by 'conscience' in *v.* 15. God will publicly pass sentence on those hidden things which the man himself, in the solitude of his own conscience, has already condemned. *According to my gospel:* xvi. 25: according to the good news which Paul has received from Christ, and everywhere proclaims, Gal. i. 11f, Eph. iii. 8. While announcing the salvation of those who believe, the Gospel proclaims the principles on which God will judge all men in the great day. Hence Christ frequently spoke about the judgment day. *Through* Christ: see note under i. 5. Cp. Jno. v. 27, 1 Cor. iv. 5. The mention of *Christ* was perhaps suggested by *gospel.* God's message 'concerning His Son' announces the judgment committed to the Son. Acts xvii. 31 is an interesting coincidence, and a summary of this section.

17—24. Another confirmation of *v.* 13, in addition to that given in *vv.* 14, 15. After supporting the principle that the doers, not the hearers, of law will be justified, by showing that it applies to the Gentiles, Paul now further supports the same principle by a personal and pointed appeal which brings out the absurdity of the position of the man who practically rejects it. *Jew:* a name of which he was proud, Gal. ii. 15, Rev. iii. 9. *Rest upon law:* the man feels secure, because he possesses a standard of right and wrong, because God has given him an authoritative declaration that those who obey will be rewarded, and those who disobey will be punished. Paul evidently speaks now to the man to whom he spoke in *vv.* 3, 4. But there the word *Jew* was kept back, because others besides Jews might cherish the fallacious hope there expressed; and because this hope, whether in Jew or Greek, was dispelled by the one universal principle that God has no respect of persons. In the present case, Paul's reasoning applies to Jews only. *Exult:*

iii. 27, v. 2, 11 : see under 1 Cor. i. 29. It is a rising or gladness of spirit, which has always in view the object, external or internal, which has called it forth ; and which is always ready to express itself in words. We *exult in God* when our hearts rise within us at the thought of His greatness, His power, His love to us. This man, while living in sin, and therefore under the condemnation of God, is lifted up by the thought that Jehovah is the God of the Jews. *And knowest the will of God:* another ground of confidence. His knowledge of God's Will enabled him to distinguish and *approve* the better things : for he was day by day *instructed out of the Law.* This vain confidence in a mere knowledge of the Law finds utterance in Jno. vii. 49.

Notice the gradation in *vv.* 17, 18. The man remembers that he is a Jew, and that to his nation the tables of stone were given. His remembrance of the Law gives him, although living in sin, an assurance of safety. From the Law his thoughts rise to its great Author. That the Maker of the world is the God of the Jews fills him with exultation. Through the Law he has looked into the mind, and knows the will, of God. Amid the mistaken judgments of others he has an infallible standard by which he can determine and approve that which is truly good.

19, 20. A second flight of steps in the self-exaltation of the Jew. Having attained the position described in *v.* 18, he confidently aspires to something higher. While he can see all things clearly in the light of the Law, others are in darkness. And he is fully persuaded that he is a *guide* of those who wish to walk in the path of morality, but have not eyes to see the way. He can give the *blind men* not only guidance, but sight. For he is *a light of those in darkness.* He will undertake the moral training of those who have not the wisdom which he has received from the Law. He looks upon them as *babes*, and offers to be their *teacher ;* for he has *the Law*, in which *knowledge* and *truth* are presented in tangible shape to the mind of man. *Instructor ;* differs from *teacher* by including whatever belongs to moral training and direction. The *form* of an object differs from its essence, as the outside from the inside. It is the sum total of that by means of which the inward character presents itself to our senses, and thus makes itself known to us. It is that by which we distinguish one object from another. Whatever we can see, feel, or hear, is the form of a material object. Whatever we can conceive is the form of a mental object. The revealed will of God is *truth*, because it exactly corresponds with an eternal reality ; it is *knowledge* when grasped by the mind of

man. It is pre-eminently *the truth*, for it sets forth the one great reality. It is, when received into the mind, pre-eminently *the knowledge*: for it claims to be the one chief object-matter of man's intelligence. Truth and knowledge represent the contents of *the Law* in their relation to the great reality, and to the mind of man. This man claims to be a teacher; because, by his acquaintance with the sacred books, his mind grasps that which is the chief object-matter of intellectual effort, and a correct delineation of the eternal realities. The same eternal reality, and the same true matter of human knowledge, has, in a still higher degree, assumed form, and presented itself to the mind, in the Gospel.

Observe the beauty and symmetry of *vv.* 17—20. They fall into two divisions, each ending with a participial clause explaining the clauses before it. In the former we have a learner; in the latter, a would-be teacher. The second division takes a loftier flight; and is therefore introduced by a word expressive of confidence.

21. *The man that teachest another*: a short summary of the sentence begun in *v.* 17; which *dost thou not teach thyself* completes. If then thou hast this knowledge, and art a teacher of others, is it true that thou leavest thyself untaught? The word commonly rendered *preach* denotes the proclamation of a *herald*, a state officer of importance and honour. He made announcements in the name of the Government, in peace or war, to enemies, allies, or subjects. See Dan. iii. 4. The Jews looked upon themselves as the heralds of God. The man before us does that which, as herald, he forbids others to do. He acts as Nebuchadnezzar's herald would have done, had he himself refused to bow to the image of gold. *Abhorrest the idols.* In order to separate the Jews as completely as possible from idolatry, God commanded them (Deut. vii. 25f) to look upon everything belonging in any way to idols as utterly hateful and disgusting. They were not to bring into their houses anything pertaining to false gods: else the curse of the idol would rest upon them. The man before us shares this divine detestation of idols. Yet he robs idol temples. This was a recognised crime in the days of Paul, Acts xix. 37; and was looked upon as specially atrocious. The treasures deposited in the temples frequently gave rise to it. Josephus says ('Antiq.' IV. viii. 10) that God specially forbad the Jews to plunder idol temples. Here is a man to whom an idol is an object of disgust, to whom the touch of everything belonging to idols is pollution. Yet he violently breaks into the very sanctuary of a false god, and with his own hands brings into his own house the gold and silver which, because consecrated to

an idol, God has pronounced accursed. Paul cannot possibly refer to the plunder, direct or indirect, of the temple at Jerusalem; for this was not inconsistent with abhorrence of idols. Whereas the previous questions, of which this is the climax, show that Paul has in his mind a case of gross inconsistency.

The prohibition of the three sins here mentioned is a pattern of the teaching which this man, like very many of the Jews of that day, thrusts upon others, but refuses to practise. All these sins belong to 'the secret things of men,' *v.* 16. The man who commits them may still have an outward appearance of morality. And we have here a gradation of guilt. This man takes the property of another. He invades the sanctity of his home. He hides in his own house things specially accursed by God.

23. A change in the mode of speech, similar to the change in *vv.* 4, 5. Paul tells the man the practical result of the conduct just described. Here is one who exults in the thought that to his nation God has given an authoritative standard of right and wrong. Yet he tramples that standard under his feet; and by so doing leads others to view with contempt the God who gave it. *For etc.*; supports the above assertion. *Blaspheme:* an English form of the Greek word used here. It denotes speaking evil of any one, speaking so as to injure, whether against men, iii. 8, xiv. 16, Mt. xxvii. 39, etc., or against God. Even the heathen saw the absurd contradiction of the man's words and works. Yet from his bold profession they supposed him to enjoy the favour of the God of the Jews. And they spoke with contempt of a deity who, as they thought, smiled on such a worshipper. Through his profession and conduct the name of God was blasphemed among the Gentiles. And this was the only practical result of this man's knowledge of the Law. *According as it is written;* supports the above assertion. This phrase in i. 17 was followed by an Old Testament quotation. It is not so here. But we find that the foregoing words are taken word for word from Is. lii. 5. (LXX.) *Because of you* and *among the Gentiles* are not found in the Hebrew, and were doubtless not written by Isaiah. But they are clearly implied in what Isaiah actually says. Judah is captive in Babylon. Through the captivity of His people, the name of God is constantly reviled. His power seems to have been broken. Men say that He cannot defend His own. The gods of Babylon have triumphed over Him who divided the Red Sea. These words were spoken evidently among the heathen, and because of the captivity of the Jews. Hence the words added in the LXX. correctly explain Isaiah's meaning. And Paul does not

hesitate to quote the current translation; though, in an unimportant point, it was not verbally correct. Isaiah's words teach the great principle that the character and honour of God are at stake in His people. Men judge of Him by what they see in them. If we admit this principle—as we are compelled to do, both by the prophet's words and by daily observation—we cannot be surprised that the Gentiles speak with contempt of Him whose worshippers teach others morality, and themselves live in sin. Here, as in i. 17, Paul appeals to the Scriptures, not so much for a proof, as to point out a harmony. The harmony is greater than at first sight appears. In each case God surrendered to their enemies those who, while professing to be His servants, actually turned away from Him. See i. 24. In each case the degradation brought dishonour to Him whose name the degraded ones bore.

Review of **17—24.** In the light of that Day which will reveal all secrets, Paul turns suddenly round upon a man who calls himself a Jew. In that sacred name he glories. He rests secure because he belongs to the nation to whom the Law was given. He remembers that his fathers were chosen by God to be His own peculiar people, and the thought fills him with exultation. By study of the Law he knows the Will of God; and is thus able to form a correct judgment on moral conduct, and to approve the right. His possession of the Law, and his knowledge of its contents, give him confidence. Others are blind. He will be their guide. Being himself full of light, he will impart to others his own knowledge, and thus fill them with light. He will lead in the right path men who have no wisdom to find it for themselves, and teach those who compared with himself are babes. He can do all this because he has the Law, and because in the Law the eternal realities and the true object of human knowledge are set forth. But Paul asks with astonishment, Is it true that you who teach others are yourself untaught? while you guide others, do you allow yourself to fall into a pit? while you give them light, are you yourself walking in darkness? Paul explains the meaning of his question. You proclaim, as herald of the king, the king's law against theft. Do you break as well as proclaim that law? You speak against adultery. Is it true that in secret you are guilty of it? You profess abhorrence of idols. To you the touch of them, and of all that belongs to them, is defilement. Is it true that you, regardless alike of the true and the false gods, enter the inmost chamber of idolatry, and steal from the temple, and hide in your own house, the treasures sacred to the heathen and accursed by God? The man is silent.

The absurdity of his position is evident to all. With solemn earnestness Paul paints a still darker picture, the direct result of the man's inconsistency. Though the possession of the Law fills you with exultation, you trample it under your feet, and thus bring contempt on Him who gave it. By choosing your nation to be His people, God made you the guardians of His name and honour. That glorious and fearful Name, which to know and to honour is life eternal, you have moved the heathen to mention with derision. They have seen and ridiculed the contrast of the words and works of their own teachers. See Lucian, lxix. 19. They see the same contrast in you. From your bold profession they suppose that you possess the favour of the God of Israel: and they treat with contempt a deity who, as they think, smiles on you. By your deep depravity, as your fathers by their far-off bondage, you have led the Gentiles to blaspheme.

Notice the double absurdity of the man's position. His own conduct proves the worthlessness to himself of the teaching of which he boasts. If it is good for anything, it is to make men honest, and chaste, and separate from idols. The man trusts for salvation to that which his own conduct proves to be, as far as he is concerned, practically worthless. Again, his possession of the Law brings actual dishonour to God. And this is the only practical result of it. Men around think less of God because this man lives among them, and calls himself a disciple of God. It were more for the glory of God, and therefore for the good of those who know this man, if he were a professed heathen. Now we know that God is specially jealous for His own honour. Yet this man expects to escape the impartial judgment of God because of his possession of the Law, of which the only practical result is dishonour to God. That he knows the Law, is his greatest condemnation.

Observe that Paul's argument strikes with equal force against all conduct, of Jews or Christians, which is inconsistent with profession, and which thus brings dishonour to God.

The great principle that God's judgment will be without respect of persons, stated at the end of § 5 as the ground on which its argument rested, has now been defended from an objection based on the fact that God has Himself made a distinction between man and man by giving the Mosaic Law to the Jews only; and has been confirmed by proof that it applies equally to the two great divisions into which the giving of the Mosaic Law has divided mankind. We found in *v.* 12 a sort of summary of this section; and in *v.* 13, a great principle which lies at the base of the very

idea of law, and which is in harmony with the principle asserted in *v.* 11. In *vv.* 14, 15, we saw that the principle of *v.* 13 can be applied to the Gentiles. And in the light of the great day (*v.* 16) we saw how absurd it is to deny its application to the Jews, *vv.* 17—24. For every one who does so takes up the ridiculous position there described. Thus the hope which found expression in *vv.* 3, 4, has been traced to, and dried up at, its chief source.

TO BE DESTROYED, *to perish*, *to be lost*, represent, and collectively reproduce the force of, one common Greek word, a contrast both to 'saved' and to 'found.' Cp. 1 Cor. i. 18, Lk. xv. 4, 6, 8f, 32. It denotes utter ruin, i.e. the end of the normal state or position of that which is lost, the utter failure of the maker's or owner's purpose regarding it. But it does not of itself imply that the ruined object has ceased, or will ever cease, to exist. For the *lost* coin (Lk. xv. 8f) still existed, and was likely to continue. But, by separation from its owner, it had become to her practically non-existent; her purposes about it were utterly frustrated. The broken wine-skins (Mt. ix. 17) *perished* when they received damage which made them useless. But, though torn, they still existed.

The most common use of the word is as a synonym of natural death, looking upon it as the utter ruin and the end of human life on earth. But this by no means implies the annihilation of either soul or body. Even Christ says (Lk. xi. 51 : cp. xiii. 33) that Zacharias *perished* between the altar and the house : and we speak of even good men as *lost* at sea. And a human body is none the less 'dead' if, as a mummy, it retain its form to the end of the world. For, of both the man and his body, the normal state, as living on earth, incarnate or animated, has ceased utterly.

In classic Greek we frequently meet the word *I-am-lost*, equivalent to 'I am ruined,' in cases where the prospects of life are utterly blighted. So Homer, 'Odyssey' x. 27; Euripides 'Medea' 78. For the life that remained to the ruined one was looked upon as utterly worthless.

A new and tremendous application of the word *lost* results from the Gospel promise of endless life beyond death, a life which is the normal and blessed state of the children of God and the realisation of their original destiny, a life beginning in embryo now and to be fully developed at the great day. Thus applied, it is the *loss* of this glorious life : and this means the utter ruin of the lost ones and the complete failure of the purpose of their being. And, just as, in reference to the present life on earth, *destruction* is a common

synonym for death, so this more terrible destruction is called 'death,' and 'the second death.' So vi. 16, 23, Rev. xx. 14.

From this use of the word *destroy*, and from the words 'eternal life' as Christ's gift to the saved, the Rev. E. White ('Life in Christ,' *c.* xxiv.) and others have attempted to prove that the punishment threatened in the Bible is extinction of consciousness, or, practically, annihilation. But this proof is overturned by the very common use of the word *destroy* for natural death, even by those who do not look upon death as an extinction of the soul or necessarily of the body, and by the continued existence of the *lost* coin and the *lost* sheep. If elsewhere the Bible had taught that the *lost* would cease to be, their extinction would certainly be, and might be appropriately called, *destruction*. But their destruction is equally complete and more awful and the word equally appropriate, if they continue to exist in absolute and hopeless ruin.

It is objected that destruction cannot mean in one place endless misery and in another cessation of being. It never means either the one or the other; but simply utter ruin. But both endless misery and cessation of being are, for those to whom endless happiness is offered, utter ruin; and may therefore be spoken of as *destruction*. But no intelligent man will appeal to the word *destruction* in proof of the endless misery of the lost: whereas to this word and its correlative 'Eternal Life,' and almost to these words only, does Mr. White appeal in proof that the lost will ultimately cease to be.

It is quite true, and Mr. White has appropriately pointed out, that the word *destruction* is frequently used by Plato to denote extinction. But I notice that before using it in this sense he is careful so to define it as to place his meaning beyond doubt. This may be seen in Mr. White's first quotation, (Phædo 70*a*,) and in the not quoted words which follow it. See note under 1 Cor. xv. 58. This careful definition of the word, at its first occurrence in this sense, suggests that it does not of itself imply extinction.

The argument that the *lost* son (Lk. xv. 32) was still existing, I cannot press. For, before his return, the prodigal was looked upon by his father as if already laid in the grave. Nor is the argument valid that the unsaved are already *lost*, (Mt. x. 6,) although indisputably still existing. For apart from Christ's search for them, they would inevitably *perish*, whatever that means: and what is absolutely inevitable we often think, and therefore speak, of (e.g. Rom. viii. 11) as actual.

On the other hand, I cannot admit Mr. White's argument from

Christ's teaching that, to those who believe, He gives Eternal Life. For this would imply that to man Life and Existence are ultimately and practically the same. But life is much more than existence. It is normal existence of a certain kind. In the Bible, life beyond death is always a state of happiness : it is the blessed mode of God's own existence, imparted from all eternity by the Father to the Son, (Jno. v. 26,) and imparted by the Son to those who feed on Him (vi. 57) to be their normal and blessed mode of existence. Such existence could not have been ours but for the death of Christ. In this sense then, He gives to us Eternal Life.

Nor can I admit the force of Mr. White's only remaining argument from Scripture, viz., the frequent phrase, 'Burn up with fire,' etc. For it is very unsafe to deduce from a metaphor, an important doctrine not explicity taught in the Bible. If the ruin be final, this, in my view, justifies and exhausts the metaphor. Nor is it right to say that the lost will fall into an endless sleep, simply because we little children of earth cannot reconcile endless suffering with the infinite Love of God. I cannot find the annihilation of the lost taught in the Bible : and therefore I dare not assert it. On the other hand, when speaking of the 'eternal punishment' (Mt. xxv. 46) of the lost, I will keep carefully within the sense, and for the more part within the language, of Holy Scripture.

For the above reasons I hold that, for the purpose for which his book was written, viz., to prove that the Bible teaches the ultimate extinction of the lost, Mr. White has altogether failed. But I cannot join in the epithets with which his doctrine has been branded : and in very many of the arguments against it I cannot agree. And I cheerfully admit that he has given us a book exceedingly useful in many respects, and has rendered very valuable service by showing how inconsistent with the language of Scripture is much of the phraseology in common use. The whole controversy on Future Punishments reveals the hopeless confusion which comes from using Bible words in a sense other than that intended by the Sacred Writers. Indeed, the most formidable supporters of Mr. White's doctrine are the men who speak of the 'natural immortality of the soul' and of the lost as 'living for ever,' and who thus expose themselves, and apparently the doctrine they advocate, to serious attack. This phraseology is not Christian, but Jewish or pagan. Something like it is found in Josephus' 'Antiq.,' XVIII. i. 3, 5 ; still more in the 'Phædo' of Plato ; and the very words in the 'Tusculan Disputations' (i. 31) of Cicero.

It is right to say that the word *lost* does not of itself necessarily

imply final ruin. For the lost may be 'found' and 'saved.' So Lk. xv. 4, 6, 8f, 24, xix. 10. But that the Bible holds out no hope for those who die rejecting Christ, I have, under 2 Cor. xi. 15, endeavoured to show, by proofs independent of the word just discussed.

SECTION VII.

CIRCUMCISION WILL NOT SAVE FROM GOD'S IMPARTIAL JUDGMENT.

II. 25—29.

For indeed circumcision profits, if thou do the Law. But if thou be a transgressor of law, thy circumcision has become uncircumcision. [26] *If then the uncircumcision keep the decrees of the Law, shall not his uncircumcision be reckoned for circumcision?* [27] *And the uncircumcision of nature, accomplishing the Law, shall judge thee, who with letter and circumcision art a transgressor of law.* [28] *For not the man of outward things is a Jew; neither is that which is outward, in the flesh, circumcision.* [29] *But he that is one in secret is a Jew; and circumcision of the heart is in Spirit, not in letter; of which the praise is not from men, but from God.*

Circumcision, which meets us for the first time at the beginning of this section, is as conspicuous a feature of it as was the Law in § 6. The mention of circumcision uncovers another secret ground on which the objector of *vv.* 3, 4 builds a hope of exceptional kindness in the day of judgment. In § 6 he hoped to be specially favoured in the judgment because God had specially favoured his nation by the gift to them only of the Mosaic Law. But the Law, to which the man of impenitent heart ran for refuge, gave him up to the impartial justice of a dishonoured God. One ground of hope remains. He bears on his body the sign and seal of the Covenant of God. By the express command of God, he was circumcised. But just as in § 6 Paul showed that the Law, so now he will show that circumcision, will not save a sinner from God's impartial judgment.

25, Confirms the condemnation implied in *vv.* 23, 24, by proving that circumcision will not save a man from it. Paul thus supports still further the truth of God's impartial judgment, which it is the great object of *ch.* ii. to prove and to defend. *Profits etc.;* admits

that it is better to be a circumcised Jew than an uncircumcised heathen. But the abiding advantage is obtained only by those Jews who do the bidding of the Law. What the advantage is, Paul will inquire in iii. 1. The inquiry is needless here, because, whatever the benefits be, this man is shut out from them by the condition on which alone they are obtained. Circumcision was the sign of a Covenant, of which the blessings were suspended on the condition of obedience to the Law. It was therefore a benefit: for it was a visible pledge that God would bestow the blessings promised. But the benefit was limited to those who *keep the law*. *But if etc.* develops the truth implied in this limitation, viz., that those who break the Law are practically in the position of uncircumcised men. Circumcision was originally a token of God's Covenant with Abraham, Gen. xvii. 11. The blessings promised in the Covenant were a numerous posterity, a special relation to God as His people, the land of Canaan, and that from them should go forth a blessing to all mankind. As first given in Gen. xv., the Covenant was not limited by any condition whatever. It assumed the form, not of a law, but of a promise; of an absolute promise, independent of man's conduct. See iv. 13. But it contained no promise of God's favour to individuals. Afterwards, (Gen. xvii.,) circumcision was attached as the only condition of a personal share in the promised blessings. Later still, as the God of Israel, and therefore in fulfilment of the Covenant with Abraham, God made another Covenant at Mount Sinai, Ex. xxiv. 7; which He confirmed and enlarged in the plains of Moab, Dt. xxix. 1. This Covenant promised the favour of God on the condition of obedience to the Law; and threatened His fearful displeasure in case of disobedience, Lev. xxvi., Dt. xxviii. Attached to the Covenant were promises of temporal blessing: and these virtually implied blessings beyond the grave. Circumcision was enjoined in the Law, Lev. xii. 3: and was thus one of the conditions on which its blessings were to be obtained. It was therefore to the Jews of Paul's day a visible pledge that from Abraham's seed should go forth a blessing for the whole world; and that God would fulfil the Covenant which promised personal blessings to those who obeyed the Law. Consequently, circumcision and the Law always stood together. Jno. vii. 23, Acts xv. 1. To undergo circumcision was to accept the Mosaic Covenant as the basis of man's dealings with God, Acts xv. 5, Gal. v. 3, vi. 13. Hence to those who did not keep the Law, circumcision was practically void.

26. An inference from v. 25, of the fairness of which Paul asks

his readers to judge. *Uncircumcision:* iii. 30, etc. An abstract word is here used, as in all languages and ages, for a concrete embodiment of its idea. Paul dismisses for a moment from his view all thought about the man, except that he is uncircumcised. *Keep the Law:* view it with the jealous care of one who guards a treasure, Gal. vi. 13, Dt. xvii. 19. The man who disobeys the Law casts it away as a worthless thing. *Reckoned:* reminds us of the Judge who will reckon, and of the great day of reckoning. In *v.* 3, Paul questioned the man as to his own reckoning about himself. He now compels him to answer a question concerning God's reckoning. 'Since the blessings of which circumcision is the pledge are only given on condition of obedience to the Law, will not the uncircumcised man who fulfils this condition, even imperfectly, obtain the blessings? Will he not on the great day stand in the reckoning of the Judge in the position of a circumcised man?' This question implies that outward ordinances are of value, not in themselves, but only as means to moral ends; and that if the end be otherwise gained, the means may be dispensed with.

27. As in *vv.* 5, 23, Paul now turns from a question to a solemn affirmation. *Uncircumcision of nature:* a man whose condition is the result of forces born within him, apart from extraordinary influences from without; and who, consequently, has neither a written law nor circumcision. *Accomplish the Law:* accomplish the purpose for which it was given; realise in action what the Law sets forth in words. Compare and contrast 'keep,' *v.* 26. Because the Gentile observes the decrees of the Law with jealous care, God will treat him in the judgment as circumcised. Because in him the purpose of the Law has been achieved, though but in part, his presence in the judgment will pronounce sentence on thousands of Jews, in whom that purpose has been utterly defeated. *Shall judge:* shall proclaim the punishment which God will inflict. *The man who etc.:* vivid description of the Jew. He has the Law written down in *letters* before his eyes. He bears in his body the token of his religious privileges. But he is none the less a *transgressor of law*. By his side in the judgment stands a man like Cornelius, in whom the moral purposes of the Law have been to some extent attained. By the Jew, these purposes have been deliberately thwarted. The very presence of the Gentile proclaims, in a way not to be misunderstood, the punishment which God will inflict on the Jew. This verse does but re-echo the words (Mt. xii. 41f.) of one Greater than Paul.

The emphatic words *shall judge*, and the question of *v.* 26, imply plainly the possibility of the case supposed. Cp. Acts x. 2, 35. These verses therefore support *v.* 14. The obedience is but occasional and imperfect; and consequently, cannot justify, iii. 20. But it is sufficient to condemn the immoral Jew. The words 'shall be reckoned,' (*v.* 26,) evidently denote entrance into eternal life. For they refer, as does *shall judge*, to the great day: and in that day the only distinction will be life or death. Therefore *vv.* 26, 27 teach plainly that some heathens will be saved because of their obedience, though imperfect, to the law written on the heart. This does not contradict iii. 20. For their obedience, because imperfect, gives them no claim to salvation. Like believers, they will be saved by the undeserved favour of God, who will reckon—not their faith, for they never heard the Gospel—but their imperfect obedience, for righteousness. Does not this open a door of hope for many in our own land whose religious advantages have been so unfavourable that they have never heard the Gospel in its purity and power?

28, 29. A great principle, proving *v.* 27. *Outward:* same word as manifest, i. 19. It denotes the various external forms which distinguish Jews and Gentiles. *Jew;* refers to *v.* 17: *circumcision* to *v.* 25. *In the flesh;* reminds us that circumcision had its place in the weak and dying part of man. Paul declares that the real distinction of men is not in outward things; and that the true mark of that distinction is not in the body soon to be laid in the grave. *Circumcision of the heart:* slight change of expression, and a familiar Old Testament phrase (Dt. x. 16, etc.) reminding us that God has again and again said that the circumcision which avails with Him is that *of the heart*. (All who have not this are uncircumcised: Jer. ix. 25f, Acts vii. 51.) That God requires *circumcision of the heart*, Paul takes for granted; and by pointing out the different means by which it is brought about he proves its infinite difference from, and superiority to, that in which many Jews trusted. *In spirit:* constantly used for that which is done under the influence of the Holy Spirit: viii. 15, ix. 1, Mt. xxii. 43. The word is used by Paul so much more frequently of the Holy Spirit than of man's own spirit that unless otherwise specified it must always be so understood. *Spirit;* cannot refer here to the human spirit, i. 8: else it would be an empty repetition of 'heart.' And the contrast of *spirit* and *letter* suggests the Spirit of God. The outward rite was brought about by the gift through Moses of the words of a written command; the inner change, by the sending

forth through a nobler mediator of the Spirit of God. In 2 Cor. iii. 6, written shortly before this Epistle, we have a confirmation of this exposition ; and an important coincidence of thought. This cursory mention of the Spirit is an allusion to teaching which will be afterwards fully developed. *Of which the praise etc.;* concludes the description of inward religion, and rebukes the vain glory which prompted so much of the outward religion of the Jews. Only that which obtains the praise of God will avail in the great day.

Verses 28, 29 prove the statements of *vv.* 26, 27. If the real distinctions are within, uncircumcision will not deprive a man of the blessings of the Covenant ; and circumcision will not save from condemnation one whose sins are the more inexcusable because committed in the face of a written law, and by a circumcised man. If in the light of that day all outward differences fade, every man will then be looked upon and treated as he really is. To prove this has been the great object of this chapter ; of which *vv.* 28, 29 are thus in some sense a summary. God will judge men according to their works, *v.* 6 : and a man's works flow from his inmost self. God is no respecter of persons, *v.* 11 : and to respect persons is to treat a man, not according to his inward reality, but according to his appearance and circumstances. Thus in these verses Paul supports the principles of *vv.* 6, 11 ; by stating a principle which commends itself to the moral sense of all, and by stating it in language which recalls frequent and explicit Old Testament teaching in confirmation of the same. And thus all hope of escape from the impartial judgment of God, whether based upon superior knowledge derived from the Law or upon outward and visible union with the people of God, is utterly dispelled.

CHAPTER II. treats of one subject, which naturally divides itself into the three sections we have adopted. Paul began by deducing from i. 18—32 a universal truth, *vv.* 1, 2. That this truth admits of no exceptions, he proves in *vv.* 3—11. He shows in *vv.* 12—24 that a knowledge of the Law, and in *vv.* 25—29 that circumcision, give a man no right to make himself an exception.

The earnestness and reality of Paul's tone prove that the opinions he combats were actually held, and widely spread. Of this we have confirmation in the summary given in Mt. iii. of the teaching of John the Baptist. He saw men who while living in sin trusted for salvation to their relation to Abraham : and he meets them with arguments similar to those of this chapter. We have also confirmation of the same in the ancient literature of the Jews, which shows

that the same errors, though opposed by the better teachers, were common among the more ignorant of the nation. So 'Thorath Adam,' *f.* 100. *c.* 2 : "All Israel shall have a portion in the age to come." And 'Shemoth Rabba,' *f.* 138. 13 : "Let not heretics and apostates and impious ones of Israel say, Because we are circumcised we do not descend into hell. What does the Holy and Blessed God? He sends an angel and makes them uncircumcised, that they may descend into hell." We have further and melancholy confirmation of the same in the applicability of the reasoning of this chapter to many Christians not only in the dark ages, but in our own day, and in the most enlightened churches. Many who do what they know to be wrong rely for salvation, perhaps unconsciously, upon their knowledge by means of the Gospel of the way of salvation—of which knowledge the only result in their case is that they are ready to teach or to condemn others less instructed or less orthodox than themselves—or upon their outward connexion with the people of God, or their attention to religious ordinances. By teaching that God looks at the heart, and judges all men according to their works, Paul pronounces sentence upon all such. This may be seen by reading 'Christian' instead of 'Jew' in this chapter. The substitution only increases the force of the argument. The difference between the words and works of some who bear the name of Christ brings practical dishonour to that name, the name of Him who died for them; and hinders the work He died to accomplish. God who of old required the circumcision of the heart, requires to-day that men worship Him in spirit and truth. The existence among ourselves of the deadly errors here referred to gives to this chapter an abiding and incalculable worth.

From this chapter we learn the absolute necessity of repentance. Since God is angry with all sin, none but those who turn from sin can enjoy His favour. And therefore none can intelligently seek His favour but those who sincerely purpose to avoid all sin, and none but those who actually conquer sin can intelligently believe that they possess the favour of God. Not only does Paul thus prove man's absolute need of repentance, but by proclaiming God's anger against all sinners he does as much as words can do to lead men to it.

This chapter is a safeguard against a common perversion of the great doctrine of *ch.* iii., Justification through faith. And Paul sets up the safeguard before he develops the doctrine to be guarded. Just as in i. 18 we saw that DIV. I., of which *ch.* ii. is so important

a part, was logically necessary for the completeness of Paul's argument, so now we see its moral and spiritual necessity. Through the failure of some teachers to give prominence to the truths of this chapter, the doctrine of Justification through faith has been frequently and seriously perverted.

The teaching of *ch.* ii. occupies a place in relation to the rest of the Epistle similar to that of the Epistle of James in relation to the Epistles of Paul ; of the 1st Gospel in relation to the remainder of the New Testament ; and especially similar to that of the teaching of John the Baptist in relation to the teaching of Christ. The resemblance is seen in the modes of thought, and even in the words, of this chapter. It is therefore of great value as a means of harmonizing these very different, and at first sight apparently contradictory, portions of the New Testament.

The chapter from the study of which we now rise, receives its entire value from the chapters which follow. It can do good only by preparing us for the more glorious truths of *ch.* iii. It is a voice crying in the wilderness, Prepare ye the way of the Lord. Like the greatest of the prophets, it points to that which is greater than itself. We may sum up the whole, and its bearing on *ch.* i., in the words of the Master, ' Except ye repent, ye shall all likewise perish.'

SECTION VIII.

YET THE JEWS HAVE REAL ADVANTAGES.

III. 1—9.

What then is the advantage of the Jew? or what is the profit of circumcision? 2 *Much, in every way. For, in the first place, they were entrusted with* the oracles of God.* 3 *For why? If some have disbelieved, will their want of faith make of no effect the faith of God?* 4 *Far from it. Let God be true ; but every man a liar: according as it is written, "That thou mayest be justified in thy words, and mayest overcome when thou contendest."* (Ps. li. 4.)

5 *But if our unrighteousness gives proof of God's righteousness, what shall we say? Is God, who inflicts His anger, unrighteous? I speak as a man.* 6 *Far from it. Else, how will God judge the world?* 7 *For if the truth of God, through my lie, abounded for His*

* Or, Believed.

glory, why am I also still judged as a sinner? [8] *And why not, according as we are evil-spoken of*, and as some affirm that we say, 'Let us do the bad things, that the good things may come'? Whose judgment is just.* [9] *What then? Are we shielding ourselves? Not at all. For we before accused both Jews and Greeks, that all are under sin.*

This section has two broadly marked divisions. Verses 1—4 answer a question suggested by ii. 28, 29 : *vv.* 5—9 overturn a final objection to the teaching of *ch.* ii., an objection suggested by this answer.

1. In ii. 25, Paul said that to those who keep the Law circumcision is profitable ; and, in *vv.* 28, 29, that the distinctions which avail with God are not outward, but inward. But circumcision is an outward ordinance. Paul therefore asks, What is the above-mentioned benefit of it, and in what respects is a man a gainer by being a Jew? *Jew* and *circumcision* link § 8 to § 7. They keep before us the vain confidence expressed or implied in ii. 17, 25.

2. From every point of view he is a great gainer. Several proofs occur to Paul's mind. He mentions the *first* of them. So i. 8. *Oracle :* a solemn utterance : used by the Greeks for the answers, chiefly prophetic, given by their gods at Delphi and elsewhere to those who sought their counsel. It is used in the LXX. in Num. xxiv. 4, Ps. xii. 6, cvii. 11, etc. I am not aware that the Jews were in the habit of applying it to their sacred books as a whole. It is therefore best to understand by *the oracles of God* the direct utterances of God to man preserved in the Old Testament, and forming its most important element. Cp. Gen. xii. 1—3, 7, xiii. 14, Ezek ii. 1—8, iii. 1, 3—11, etc. Such passages are the Holy of Holies of the sanctuary of the Jewish Scriptures. In Acts vii. 38, the word denotes the revelations given to Moses at Sinai. Like the supposed utterances of the heathen deities, these voices of God were chiefly prophetic. They are represented in the list of ix. 4 by 'the promises.' The oracles of God were *entrusted* to the Jews for the good of all mankind. And the possession of them was in Paul's day the great distinction between Jews and Gentiles. While the heathen were vainly discussing the nature of the gods, the Jews were taught from childhood about Him who spoke to their fathers, and about the promised deliverer. That the Jews were the first recipients of the oracles of God was in itself a sufficient proof of the advantage of being a Jew. Since circumcision was a mark

* Or, Blasphemed.

of Jewish nationality, the possession of the old revelations was a proof of the benefit of being a circumcised Jew rather than a heathen. A direct benefit of the rite is mentioned in iv. 11. See end of § 12. It was a memorial of the Covenant and of its promises. It was a monument of Abraham's faith; and an encouragement to imitate it. The word *first*, followed by no 'second,' suggests that the advantage here mentioned was the greatest, but by no means the only one. Paul leaves the reader to fill up the list for himself. A more complete catalogue is given in ix. 4.

3. *For why?* confirms the proof just given of the advantage of being a Jew, by calling out and overthrowing an objection. This objection breaks off the list Paul was beginning to give. *Some* of the Jews *disbelieved* the promises entrusted to their nation. They proved this by rejecting Him of whom the oracles spoke: Jno. v. 46, Acts xiii. 27. How large a proportion was included in the word *some*, Paul's readers knew well. But the unbelievers, though a majority, were but a part, of the nation. Now it might be thought that God will refuse to fulfil the promises because so many of the Jews disbelieved them. If so, the promises have lost their value: and the possession of them is no longer an advantage. To this Paul replies by reminding his readers that in the promises the faithfulness of God is pledged; and that to suppose they will fail because of man's unbelief is to suppose that man's want of faith will make God practically unfaithful. *Disbelieved*; viz. the Gospel, in consequence of their disbelief of the oracles of God: Jno. v. 46. *Faith of God:* that stability and constancy of God which is the pledge that He will fulfil His promises; and which therefore calls forth in man an assurance of fulfilment. See under i. 17. The *faith of God* is that element of His character which calls forth man's faith. *Make-of-no-effect:* to rob something of results; make it inoperative, and therefore practically non-existent. Same word in iii. 31, iv. 14, vi. 6, vii. 2, 6. If God did not fulfil the promises, His own faithfulness would go for nothing. Notice that this question contains both the objection and the reply. 'Do you suppose that, because men have disbelieved the promises, God will fail to fulfil them; and that thus man's unbelief will practically set aside one of the attributes of God?' Cp. 2 Tim. ii. 13.

4, Confirms Paul's emphatic denial. A man is *true*, when his words correspond with facts, past, present, or future: he is 'faithful,' when his acts correspond with his promises. See under i. 18. With God, because of His perfect foreknowledge, faithfulness and truthfulness are practically the same. If He were unfaithful, He

would also be untrue. For, when He spoke the promises, He foresaw Israel's unbelief, and His own conduct in reference to it. Consequently, for Him to give promises which He foresaw that He would not fulfil would be deliberate falsehood. And this we cannot conceive. Rather let us say that *God* is *true*, and therefore faithful, in His treatment of a race of which every man is guilty of falsehood. The objection is answered. Every believing Jew can claim the fulfilment of the promises, even though the mass of the nation, and himself previously, have treated those promises with contempt. Therefore, the unbelief of the mass of the nation does not destroy the advantage of being born in a land where the promises were known.

What Paul has just deduced from the character of God *accords* with Old Testament teaching. So i. 17, ii. 24. He quotes, word for word, from the LXX., Ps. li. 4. Nathan has convicted David of gross sin, and foretold his punishment. In this Psalm, David confesses his sin, *v.* 3; and declares that he does so to show forth the justice and purity of God's judgment against himself. His words are, 'That Thou mayest be righteous when Thou speakest, be pure when Thou judgest.' The difference of the quotation arises from a slight verbal inaccuracy of the Greek translation. But the sense is practically the same. For 'righteous' in Ps. li. 4 evidently means 'righteous in the eyes of those who hear the psalmist's words.' God seeks for man's approval of His conduct; and thus appeals to man's judgment. David made confession in order that God might be seen and declared to be righteous, and in this sense *justified*, by those who heard God's sentence upon David. Cp. Lk. vii. 29. *Justified* (see note under *v.* 19) is therefore in this place a correct exposition of 'righteous.' *Contendest;* represents God as a party in a law-suit. By appealing to man's judgment in His controversy with David about Uriah and Bathsheba, God took the place of an adversary at law. If the purity of God's sentence were acknowledged, God would gain the verdict of man's approval, and thus be victorious in His suit. To gain for God at the bar of human judgment this approval and acquittal, David confessed his own deep sin. Thus David's words imply that God is righteous in His treatment of men. But if He were unfaithful, He would be both untrue and unrighteous. Therefore, Paul's deduction from the character of God is in harmony with the Old Testament.

I hope to show under iii. 19 that through the lips of David a Greater than David spoke. If so, the purpose expressed in this verse was also a divine purpose. And David's sin was the occasion,

and David's confession the channel, of a divine declaration that in dealing with the most faithless God is righteous. Thus the quotation proves, not only that God is righteous, and therefore true and faithful, in His treatment of sinners ; but that man's sin, instead of making Him unrighteous, brings out into clearer light the righteousness of God. To prove this, the case of David and Bathsheba is specially appropriate. For David's gross sin did not affect the validity of God's covenant with him. (Cp. 2 Sam. vii. and xi.) In Ps. li. David returns to, and is received by, his covenant God.

Paul has now guarded his previous teaching against a serious perversion. It might be inferred from ii. 28f that he looked upon the outward distinctions of the Jews as worthless ; and denied the divine origin of the Covenant which created them. To Jews, this would be a very great objection to Paul's teaching ; and a weapon with which they would oppose it. Whereas it might lead those who accepted the teaching of Paul to underrate the earlier dispensation. Paul guards against this double danger by declaring the great advantages of the Jews, and by quoting as the chief of them their possession of God's many revelations of Himself to man. And he proves that the worth of these revelations is not lessened by the practical rejection of them by so many of those to whom for the world's good they were entrusted. For, in the promises, God's character is at stake : and God's character cannot be set aside by man's conduct.

Notice here and throughout the Epistle Paul's carefulness to defend at every point the divine origin of the Old Covenant.

The great lesson of these verses is, that God's character is the pledge that, whatever man may do, He will fulfil the promises, on the conditions therein expressed. It is easy to apply this to ourselves. As we come to claim the promises of God we remember that these promises have by us been again and again neglected and doubted and disbelieved ; and that at this moment they are set at nought by the mass of mankind. Dare we expect that God will fulfil the promises so frequently trampled under our feet? Yes. He will fulfil them to the letter. For our unbelief cannot make Him unfaithful. The inseparable connexion of God's character and God's words is a proof that every promise will be fulfilled. And if so, the promises, however neglected, are of inestimable value to those who possess them. Under them lies, and in them we take hold of, the faithfulness of God.

5—9. In *v.* 4 we saw that the sin of man, so far from provoking unrighteousness in God, brings out into clearer light His spotless

character. The sin and the condemnation of David proved to us the absolute impartiality of God. And thus the quotation confirmed the teaching of *ch.* ii. But the great truth taught in this quotation may be perverted into a last refuge for the man who lives in sin and hopes to escape from judgment. By the question of *v.* 5, Paul discovers the refuge; and shows in *vv.* 6—9 how untenable it is.

5. A question, in which Paul's readers are supposed to join him. *Unrighteousness:* includes the unbelief of most of the Jews, the falsehood of all men, and David's sin. *Righteousness of God:* that God is righteous. Its meaning here, which is different from that of i. 17, is determined by *unrighteous*, and by 'justified' in *v.* 4. It is the agreement between God's treatment of mankind and the principles announced in the Law. Men behold and declare this agreement; and thus justify God. The case of David proves that our want of conformity to the Divine Law reveals God's own absolute conformity to the same. Paul asks, 'What shall we infer from this? Shall we say, because man's sin gives proof of the sinlessness of God, that God, who as we have seen in *ch.* ii. will pour out His anger on the head of the sinner, is unjust?' *Who inflicts His anger;* sums up, and assumes the truth of, the teaching of *ch.* ii. This question meets a covert attack on that teaching. If it be unjust to punish every man's sin, the teaching which says that God will do so is false. *I speak as a man;* apologizes for what Paul knows to be a foolish question. That these words are used as an apology suggests that elsewhere Paul speaks with more than man's wisdom.

6. By asking a second question Paul supports the denial with which he replies to the first. If it be unrighteous to punish the sins which show forth His own righteousness, God cannot punish any one's sin. For all sin and all punishment will give additional proof that God is righteous. Thus the principle of the covert objection of *v.* 5*b* would, if admitted, make it impossible for God to *judge the world.*

7, Shows the force of the above reply, by proving that to answer *v.* 5*b* in the affirmative would make the judgment day impossible. *The truth of God*, refers to the truthfulness of God, *v.* 4; and *through my lie*, to the universal falsehood of man. *Abound:* a favourite word with Paul. An abstract quality is said to abound when it works itself out into abundant results. Cp. v. 15, 20. *For His glory:* direction or tendency of this abundant manifestation of God's truthfulness. 'Unto:' in the Auth. Version, as in i. 16. Paul declared in *v.* 4 that God is truthful in His treatment and judgment

of a race of liars. Therefore every lie, by bringing upon itself the foretold punishment, will give additional proof of the veracity of God; and will thus cause His moral grandeur to shine forth more abundantly before His people's eyes. Now falsehood is a universal sin, *v.* 4. Therefore, on the principle of the objector of *v.* 5*b*, every man might claim immunity from condemnation. Every Jew and every Gentile might come before the throne and ask, Why am *I also* judged as a sinner? Paul himself might say, 'If all that my enemies say be true, if the Gospel I preach be a lie, and the story of the Damascus journey a fiction, yet in the end my deception will show the truthfulness of Him who will punish it. Therefore, if the manifestation of God's glory saves from punishment the sin which led to it, why am *I also* condemned?' The force of this question lies in the fact that every man may ask it. Therefore, on the principle of *v.* 5*b*, it would be unjust, and therefore impossible, for God to judge the world. Observe how different from the coldness of Western thought and speech is the language and tone of this verse. Paul meets with a man who claims immunity from punishment because his sin will bring glory to God. He at once puts himself by the man's side and says, '*I also*,' and therefore every one else, may claim the same immunity.'

Another proof, in addition to that of the last verse, that the principle of *v.* 5*b* would make the judgment of the world impossible. *We:* probably Paul and other Christian teachers. *Evil spoken of:* as in ii. 24. *Some affirm that we say.* Some men spoke evil of Paul and his companions by saying that they taught men to do bad things in order that good results might follow. We do not know exactly what teaching of Paul had given rise to this misrepresentation. (Cp. Acts vi. 11, xxviii. 22.) But this bad and false report admits a principle of which Paul makes use. The actions which it is unjust to punish, it must be just to perform. If the end justifies the means, a man cannot be blamed who deliberately does wrong to bring about a good result. But this is what Paul's enemies bring as a charge against him. By doing so they admit that the principle involved is wrong. And if the principle be wrong, the question of *v.* 5*b*. must be answered, as Paul has answered it, in the negative. It is needless for Paul to prove this principle to be wrong; for that it is wrong his enemies admit, by making it a charge against him that he teaches it. He therefore simply asks why, if the principle of their objection be admitted, he may not do what they blame him for doing: and then contents himself with a solemn declaration that he agrees with them in condemning the teaching which

they falsely attribute to him. *Whose judgment:* the sentence which God pronounces on those who follow the above maxim.

9. *What then?* how do matters stand? vi. 15, xi. 7. We have seen that the two results of *v.* 7 and *v.* 8 logically follow the principle that it would be unjust to punish the sin which brings glory to God. If so, there would be no judgment; for all could claim exemption on the same grounds: and the moral distinction of right and wrong would be destroyed; for under certain circumstances it would be right to do wrong. We must therefore either accept these results, or deny the principle of which they are the logical consequence. Paul asks, 'Which alternative do we take? Is it our object to prove that there are no moral distinctions, and will be no judgment? Are we, by stating this alternative, holding up a *shield* under which to hide ourselves from punishment?' *Not at all:* repudiates this supposition; and therefore repudiates the former side of the alternative. *For we before accused etc.:* supports the repudiation by pointing to the arguments of the previous chapters. Paul has already accused all men of sin; and proved that all sin exposes the sinner, whoever he be, to punishment. His past argument makes it evident that in stating the alternative he is not holding a shield before the sinner. And the conclusiveness of his past arguments leaves to the sinner no shield under which he can hide himself. *Under sin:* practically the same as 'under the anger of God.' Sin is looked upon as a crushing weight under which the sinner lies; or as a power from whose grasp he cannot escape. Cp. vii. 14. Notice that we have here an assertion, even more plain than that of ii. 1, that all men are sinners.

Verses 5—9 reveal Paul's purpose in choosing for his proof-text Ps. li. 4. It contains a truth which may be perverted into a last excuse for sin. David's sin showed forth the sinlessness of God: and thus served a moral purpose. All sin will eventually do the same. But is it not unjust for God to punish the sin of which He makes use to manifest His own glory and to accomplish His own purposes? Such a question is proof of human ignorance. Paul meets it with an indignant negative. If this were unjust, to judge the world would be unjust, and therefore impossible. In this world of liars every man might say, My lie, by bringing the threatened punishment upon my head, will show forth the truthfulness of God. If others escape because their sin glorifies God, why may not I also escape? Thus the whole world would find excuse. Again, since all sin will eventually reveal the absolute uprightness of God, a man might deliberately go into sin with this in view. It would be

right to do wrong : because all wrong will show forth the righteousness of God. A man might justly do the very things which our enemies bring as a charge against us that we teach men to do. But our enemies, by making this a charge against us, condemn it. In their condemnation I agree. Hence either God is just when He punishes the sin of which He makes use to accomplish His own purposes ; or the teaching with which our enemies falsely charge us is right, and the judgment day is a fiction. Which alternative do we accept? Are we weaving a cover for our sin? The arguments of *chs.* i. and ii. prove that we are not. We have already charged all men with sin ; and proved that all sinners are exposed to punishment. Then the question of *v.* 5*b* is answered. A barrier which would equally protect all sinners, protects none.

This section is a supplement to the three sections of *ch.* ii. The man who claimed to escape the universal sentence of ii. 2, has failed to make good his claim : he can hide himself neither in the mercy of God, ii. 3—11 ; nor in his possession of the Law, *vv.* 12—24 ; nor in circumcision, *vv.* 25—29. He cannot say that the accuser who has cast to the winds his excuses has thereby cast to the winds the reality of the advantages given by God to his fathers and to himself. For the privileges which he has failed to use are many and great. He cannot appeal to the glory which will accrue to God from his condemnation, as a reason why that condemnation should not be carried out. For this appeal, if valid at all, would be valid for the whole world. The prisoner stands without reply before his accuser and before God.

SECTION IX.

THE JEWS ARE CONDEMNED BY THEIR OWN LAW.

III. 10—20.

According as it is written, "There is not a righteous man, not even one. 11 *There is not a man that understands: there is not a man that seeks out God.* 12 *All have turned away: together they have become useless. There is not a man that does kindness: there is not even one."* (Ps. xiv. 1—3.) 13 *"An open grave their throat is: with their tongues they were beguiling."* (Ps. v. 9.)

"*Poison of asps is under their lips.*" (Ps. cxl. 3.) [14]"*Whose mouth is full of cursing and bitterness.*" (Ps. x. 7.) [15]"*Quick are their feet to pour out blood. . . .* [16]*Destruction and calamity are in their ways:* [17]*and a way of peace they have not known.*" (Is. lix. 7, 8.) [18]"*There is no fear of God before their eyes.*" (Ps. xxxvi. 1.)

[19]*But we know that as many things as the Law says, to those in the Law it speaks; in order that every mouth may be shut, and all the world may become guilty before God.* [20]*Because by works of law will no flesh be justified in His presence. For through law comes knowledge of sin.*

That the 'accusation' in *v.* 9, which gives the result of the argument of DIV. I., *accords* with the Old Testament, Paul now proves by grouping together, without caring to mention the human authors, five passages from the Psalms and one from Isaiah. The first proves the universality of sin in the Psalmist's day. Four other show that the sin even of circumcised Jews is sinful in God's sight, and will receive punishment. The last passage confirms the teaching of i. 21, that outward sin arises from inward neglect of God. Paul quotes for the most part word for word from the LXX. The differences between the quotations and the original text do not affect the argument. Examination will show that in each case the ancient writer means all, and more than all, that Paul's argument requires.

10—12. Literally, *The man who understands, who seeks out God, exists not.* God looks down from heaven to see whether there are any who show their intelligence and prudence by seeking to know and to please Him. We have here the result. His eye cannot detect one righteous man. Not one acts wisely: not one makes it the object of life to find out God. All have strayed from the right path. All have together failed to attain their Maker's purpose. Not even one does good. It is evident that these words refer to Jews as well as Gentiles. Therefore Paul's charge in *v.* 9 against the men of his day is but a repetition of an Old Testament declaration concerning the men of a former day.

13—17. A description of David's enemies. *Tongues;* suggests that *throat* denotes the organ of speech. So Ps. cxv. 7, lxix. 3. *An open grave:* Jer. v. 16. So deadly were the arrows of the Chaldeans, that the quiver from which they came seemed like a grave opened to receive the dead whom the arrows slew. But more deadly than arrows are the words of David's enemies. They

encourage or provoke men to acts of violence and bloodshed. The opening of their mouth involves the opening of a grave to receive those whose death will result from their words. Hence in the vividness of Eastern imagination their throat is called *a grave opened* to receive the slain. David himself, if not with his lips, yet with his pen, dug a grave for Uriah : 2 Sam. xi. 14. *Beguiling.* The *lips* which were secretly urging to deeds of blood were outwardly smooth and fair. The men of violence used their lips as an instrument of guile. They were both bloody and deceitful men, *v.* 6. Even David was such with Uriah. This passage evidently refers to Israelites ; who therefore could claim exemption from punishment on all the grounds brought forward in *ch.* ii. Yet the Psalmist appeals to God's anger against them and against all bad men, Ps. v. 4—6 ; and calls for their punishment. He therefore did not consider that Jewish privileges would save a man from the punishment of sin. *Poison of asps etc.:* another description of men of blood, from whose violence the Psalmist prays to be delivered. He is afraid of their secret plots. The *lips* with which the plots are communicated to others, and thus matured, are more deadly to him than the poison of a serpent. He appeals to God against them, and calls for their destruction. *Whose mouth etc.:* a description of proud men who lay snares for the poor and innocent. They expect to escape. They say that God has forgotten their deeds, and will not punish : Ps. x. 11f. The Psalmist appeals to God as one who beholds mischief and spite, and who will requite it : *v.* 14f. This teaching of the Psalms, Isaiah confirms by describing the bad men of his own day. When their project is bloodshed, *their feet* run *quickly.* If you trace their steps, you will find that they have left behind them *destruction and calamity.* War and violence are their only element. A path of *peace* is something *unknown* to them. Yet these men were Israelites. For the prophet declares that their sins have separated them from their God. Therefore, in Isaiah's view, God is angry with the sins even of those who possess the Law, and bear in their bodies the seal of the Covenant.

18. The Psalmist's explanation of the conduct described in the previous quotations. As he ponders the transgression of the wicked, he learns its cause, absence of the *fear of God.* God is not *before their eyes* as an object inspiring *fear.* Hence their wickedness. This agrees with Rom. i. 21. The real force of these quotations lies, not so much in the few words quoted, as in the entire context ; and in the fact that such quotations might be indefinitely multi-

plied. They are a fair sample of the entire Old Testament, and prove that it 'accords' with the above teaching of Paul.

On what principle, and with what precise object, did Paul select these quotations? We cannot conceive that he gives here a universal, or even a comparatively fair, description of the nation. He has rather gathered together into one awful picture the very darkest lines of the many delineations of character contained in the Jewish Scriptures. The men before us are of the very worst kind. The opening of their mouths is the opening of a grave. They are deadly as vipers. Their language is a curse. The prospect of murder hurries them on with rapid steps. Where they have been, destruction and calamity are found. How to walk so as to be at peace, they know not. The delineations form one picture. Verses 13, 14 describe their words; *vv.* 15—17, their actions: *v.* 18 gives the cause of the whole. Paul has, in my view, put together this mosaic of sin to prove that the Old Testament teaches that Jewish privileges do not in themselves save even from the lowest depths of sin. He does not say that the objector of *ch.* ii. is as bad as these men. But whatever he has pleaded for himself, these men might have pleaded. These bad men, whose names are forgotten, but in whose character is plainly written the condemnation of God, arise from oblivion to declare that outward privileges, even though they come from God, and outward connexion with the covenant people, do not necessarily save.

19. Paul now states a principle *known* and admitted both by his readers and his opponents; and which immensely increases the importance of the foregoing quotations. That he speaks of the books from which the above quotations were taken as *the Law*, proves that these books were held by himself, his readers, and his opponents, to be an authoritative declaration of God's will concerning man's conduct, and of the principles on which He will govern and judge the world. See note below. David composes a prayer for deliverance from his enemies. His prayer is man's voice crying to God for help. That Paul quotes it as *the Law*, proves that in his view this prayer was the result of a divine influence which made David's words to God to be also God's voice to man. David knew this, 2 Sam. xxiii. 2. Cp. Heb. i. 1. And it is confirmed by the words, *that every mouth etc.*, which attribute to the passages above quoted a purpose far beyond the thought of their human writers; and therefore prove the writers to have been the mouthpiece of one greater than themselves. Little did David think that his words were designed to drag a guilty and silenced world to the

bar of God. Cp. iv. 23, xv. 4, Gal. iii. 8, 22. That these were Paul's views is also confirmed by i. 2, where he speaks of the Jewish 'Scriptures' as 'holy,' i.e., as belonging specially to God. These views explain Paul's indifference to the names of the human writers; and his simple mode of quotation, 'It is written.' Notice that *the Law* includes the books of the Psalms and of Isaiah. So Jno. x. 34, xv. 25. We learn therefore that the Jews and Christians of that day possessed books which were to them and to Paul the authoritative voice of God. See Dissertation iii.

To those in the domain in which *the Law* has force, (ii. 12,) it is the moral element of life and action. And whatever the Law says it says expressly that it may apply to them. From this principle, which applies to all law, human or divine, Paul infers that David and Isaiah were prompted to write the above words in order to make known to all the Jews the principles on which God will govern them. But David and Isaiah speak in strongest language of the sin of men who were circumcised and had the Law. They appeal to God's anger against all sin, and call for the punishment even of their own people. And, since their words were the words of the Law, they were God's express declaration to the Jews that nationality will not save, and that all sin will have its due punishment. Thus even the name by which the Jews were accustomed to speak of the writings in which they trusted, (ii. 17, Jno. vii. 49,) gave additional weight to the condemnation of themselves which those writings contained.

These quotations teach the practical use of the vindictive Psalms. By moving David to call for the punishment of these bad men, God declared His own purpose to punish them.

That every mouth may be shut: purpose to attain which God prompted David and Isaiah to write the above words. The previous words, *to those in the Law*, imply that the universal terms, *every mouth etc.*, are chiefly designed to include the Jews, some of whom made themselves an exception to God's anger against sin. *Be shut:* without excuse for their sin. It refers to the excuses of *ch.* ii. *Guilty:* exposed to punishment, because without excuse for their sin. The words *mouth shut* and *guilty*, taken together, imply conscious exposure to punishment. Paul here asserts that God gave the Law in order that every man may stand before Him silent and condemned. That this assertion is correct he will prove in *v.* 20. That a consciousness of coming punishment is the actual result of the giving of the Law, is already evident from the above quotations. For they prove that God will punish sin. Conse-

quently, they who sin do what they know God will punish. They are therefore without excuse, and will certainly be condemned.

Notice that just as we learned in i. 20 the purpose of God's revelation of Himself in Nature; and in ii. 1 the inevitable result, and therefore the purpose, of the revelation of His anger in the inseparable connexion of ungodliness and shame; so now we learn the purpose of the Mosaic Law. And the purpose of the three revelations is the same.

20. Reason why the Law produces the above results. It is given in the words of Ps. cxliii. 2; and is therefore clothed with Old Testament authority. The writer prays God not to enter into judgment with him, on the ground that in His sight no living person is or will be righteous. That no one will be, implies that no one can be. *Will not be justified;* excludes justification both in this world and at the bar of God. The emphatic words, *by works of law*, are added so as not to exclude justification by faith, which the next verse will reveal to us. *Flesh:* the material of which our bodies are composed. See note under viii. 11. Since it is the only form in which human nature presents itself to us, 'all flesh' denotes all mankind. It represents humanity limited by the conditions imposed by the material of the bodies in which we live and through which we act. We shall see elsewhere that the sin which prevents our justification by works has its throne in the flesh. *For through law etc.:* proof of the previous words. That these last words are neither explained nor proved, shows that in Paul's view they need neither explanation nor proof. They appeal to the experience of us all. We find that all progress in the knowledge of the Law reveals to us a law which we have broken. It is true that they who are Christ's know by happy experience that both the guilt and the power and the stain of the sins revealed by the Law are washed away in the blood. Therefore, by revealing with increasing clearness our own sinfulness, and thus driving us to Christ, the Law leads us day by day to a more complete conformity to the will of God. But this is wrought by the Gospel, and only indirectly by the Law; not by obedience to a command, but by belief of the Truth. Now if the Law reveals disobedience in all to whom it is given, it cannot justify. For justification by law can only be obtained by obedience. Therefore by revealing sin the Law reveals its own powerlessness to justify.

This verse gives complete proof of the assertion of *v.* 19, that consciousness of guilt is not only the actual result of the Law, but is the purpose and end for which it was given. God gave to men

commands which He knew they would not obey; and threatened punishment in case of disobedience. What was His purpose in doing so? Not directly to produce obedience. Else the giving of the Law was a total failure. And God's foreknowledge makes it inconceivable that He would use means which He knew would not succeed. We are therefore compelled to accept, even apart from his apostolic authority, Paul's assertion that the actual result of the Law is also its designed result. God gave it in order to make us conscious of our lost estate, and thus to prepare us for a revelation of righteousness through Christ. In ages to come we shall look back upon the Law, not as a failure, but as the guardian slave who drove us to Christ, (Gal. iii. 24,) and as an essential link of the chain which raised us from our lost estate to eternal obedience and blessedness.

Notice how much *vv.* 19, 20 increase the force of the preceding quotations. In the quoted words the Law speaks, and declares how God will treat those to whom it was given. And God's purpose in giving the Law was precisely the purpose which, by the arguments of this DIV. I., Paul has sought to accomplish.

THE LAW. A law is a setting forth of what men ought to do or not to do. It is used of those who have a right to determine or limit the conduct of others, e.g., parents and teachers, Prov. i. 8, iii. 1, iv. 2, vii. 2. The state has this right over its citizens, and therefore its enactments are called laws. And, since without penalties enactments are powerless, the laws of the state declare both what the citizens must do and not do, and what will be the punishment of disobedience. The laws of an absolute monarch are the announcement of his will touching the conduct of his subjects.

To the Jews, God was the only King, and His words the only law. Hence, in the Bible, unless otherwise defined, *the Law* is a declaration of the will of God, designed to mould man's conduct, and to make known the principles of God's government. The earliest use of the word is for God's commands to Abraham, Gen. xxvi. 5. It is used for the rule of conduct given to the Jews through Moses. A single statute is called *a law*, Lev. vi. 9, 14, 25. The entire body of commands, promises, and threatenings, is called *the Law.* It was written down by Moses at Sinai, Ex. xxiv. 4; and afterwards in the plains of Moab. In the latter place, and shortly before his death, Moses publicly handed over the book he had written, to be the authoritative standard of the will of God, accord-

ing to which the people were to live, and according to which they would be rewarded and punished, Dt. xxxi. 9, 26. Henceforth we read of 'the Book of the Law:' Josh. i. 8, viii. 34, 2 Kings xxii. 8, 11, Neh. viii. 1. The Book itself, as being the authoritative and only permanent embodiment of God's will, is called *the Law:* 1 Kings ii. 3, 1 Chr. xvi. 40, 2 Chr. xxiii. 18, xxxi. 3, xxxv. 26, Ezra iii. 2. Hence the word *Law* became, and is with the Jews to this day, the common title of the Books of Moses: Rom. iii. 21, Lk. xxiv. 44, Acts xxiv. 14. In the Book, the voice of Sinai still speaks to the Jews and to the world.

In the New Testament, other later books are frequently included in *the Law.* This proves that these later books were regarded as having the same authority as those of Moses. Isaiah claims (i. 10) for his own words the authority of law. And for the quotations of this section Paul claims (Rom. iii. 19) the same authority. *The Law*, therefore, unless otherwise defined, denotes in the New Testament the Jewish Scriptures looked upon as a rule of life given by God to man, and as a declaration of the principles of God's government of the world.

Looking now at the contents of these Books, we notice that one spirit animates the whole. Its voice is, 'Do this and live.' This is the essence of law: and this principle assumes authoritative form in the Old Covenant, and in the Jewish Scriptures. The written word is the body, this principle is the spirit, of the Law. We have here that duality which is found in all that pertains to man. Hence the apparent variety in the use of the word. Just as we use the word 'man,' without any change of meaning, in reference sometimes to bodily form, at other times to mental and moral character, so the word *law* is used in reference sometimes to the words spoken by Moses and re-echoed by the prophets, and recorded in the Sacred Books; at other times to the great principle which breathes in these words, viz., that God will treat men according to their deeds. The special reference in each case must be determined by the context. But in all cases, unless otherwise specified, the meaning is the same. It is unsafe to rely in a translation upon the presence or absence of the definite article. But it will be noticed that for the most part the word *law* refers to the general principle 'do this and live;' the words *the Law*, to the historical and literary form in which this principle took shape in the ears and eyes and thoughts of the Jews.

We have already met the word *law* in various connexions. We saw in ii. 12, that the possession of the Book in which this principle is authoritatively asserted, separated mankind into its two great

theological divisions ; that not those who hear, but those who obey, the words written therein, will be justified, *v.* 13 ; that in the possession of this Book some trusted for salvation, and thought themselves wise because instructed out of its pages, *vv.* 17, 20, 23 ; and that by transgressing the written word they brought dishonour upon its divine author, *v.* 24. The contents of this Book were written by God on the hearts of the Gentiles, who thus became to themselves, though in a less degree, what the Book was to the Jews, *v.* 14. By this means they accomplish in some cases, and imperfectly, without having read the Book, the purpose for which it was written, *v.* 27. The great purpose (iii. 19) of the Law, which Moses, David, and Isaiah unconsciously wrought out, was to leave all men without excuse for sin, and, because all are by nature sinners, to bring all under conscious liability to punishment.

A threefold purpose is, in this Epistle, attributed to the Law : viz., that through it the one sin of Adam might multiply itself into the many sins of his children, v. 20 ; that all sinners, and therefore all men, may be without excuse for sin, and may know that God will punish them, iii. 19 ; and that they may become conscious of the indwelling and irresistible power of sin, which prevents them from doing what they know to be right and even wish to perform, vii. 13. In other words, the Law was given to bring about, in all men, actual personal sin, consciousness of coming punishment, and of inward bondage. These are the divinely chosen, but mysterious, steps to a glorious goal, viz., to actual obedience to the will of God, obedience begun imperfectly on earth, and fully realised in the world to come. But beyond these first steps the Law cannot lead us.

JUSTIFICATION receives in the Bible infinite importance from the importance therein given to the Law. For the universal Law implies a Judge who will treat every man according to his obedience to it. Consequently, Justification is the only way to Life.

Literally, *to justify* is to make righteous. And the righteous man (see i. 17) is he whose conduct is right, agreeing with the standard with which it must be compared ; and who will therefore escape punishment and obtain reward. Now we seldom need a word denoting the impartation of conformity with law. But we often speak of making men and actions right in our subjective view and treatment of them, and in our representation of them to others. And only in this subjective sense do we find the word *justify*.

In classic Greek the word means to count something right, and

to claim it as a right; or to give a man his due, especially his due punishment.

The corresponding Hebrew verb has two forms. One, found only in Jer. iii. 11, Ezek. xvi. 51f, Job xxxii. 2, xxxiii. 32, means, to declare, rightly or wrongly, by word or action, that a man is righteous. The other is the technical term for a judge's sentence in a man's favour: as in Dt. xxv. 1, Prov. xvii. 15, Is. v. 23; and of God, the Judge of the world, in 1 Kgs. viii. 32, 2 Chr. vi. 23, Ex. xxiii. 7, Is. l. 8. Job, in xxvii. 5, sets up himself as judge of his friends. In 2 Sam. xv. 4, Ps. lxxxii. 3, it is the judge's righteous sentence; thus approaching from another side the classic use of the word. Only in Dan. xii. 3 (A.V. 'turn to righteousness') and in Is. liii. 11, which last passage prepared the way for Paul's use of the word, can it refer to objective conformity with the Law. And its use elsewhere suggests that even here it means simply to procure for guilty men the judge's acquittal. In nearly all these cases, and they are all the Old Testament contains, we have in the LXX. the word rendered *justify* in the New Testament.

Of the use just unfolded, that of the New Testament is but a development. From her 'children' or 'works,' (Mt. xi. 19, Lk. vii. 35,) has gone forth a declaration that Wisdom is ever in the right. The men of Lk. x. 29, xvi. 15, declared themselves righteous, seeking to make themselves such in the subjective view of others, and perhaps of themselves. In Lk. vii. 29 Christ tells us that in the case of some who heard the Baptist preach was accomplished the Psalmist's purpose quoted in Rom. iii. 4. By accepting his baptism they proclaimed that God was right in His severe words to them through the lips of John. Mt. xii. 37 refers, as does Rom. ii. 13 expressly, to a favourable sentence of God at the great assize: Jas. ii. 24f, to God's voice to Abraham in Gen. xxii. 16, and to the approbation shown practically by God to the once polluted Rahab by rescuing her from the destruction of Jericho. Christ's words about the publican (Lk. xviii. 14) foreshadowed Paul's use of the word. Not elsewhere, except by him, is it used in the New Testament. Notice therefore the important coincidence of Acts xiii. 39. The use of the word by Luke is one of many marks of affinity between him and Paul.

In Rom. iii. 20 we have learnt that none will obtain by works a favourable sentence from God. And in *v.* 24 (see note) the glorious truth, stated first in i. 17 and repeated in iii. 22, that in the Gospel a state of divine favour is revealed for all who believe, is spoken of as a present justification.

Since we appear before God charged with sin, to us justification is acquittal. And, since we are actually guilty, it is really pardon. Cp. Acts xiii. 38f. But it is not looked upon as such. Pardon is a setting aside of law : justification is a carrying out (Rom. iii. 28) of the new Law of Faith.

DIVISION I., embracing i. 18—iii. 20, is a proof of the assertion of i. 18. The proof, and the defence of it against prevalent objection, are now complete. By pointing to God's revelation of Himself in Nature, and to the immoral results of ungodliness, Paul proved in i. 19—32 that God is angry with all ungodliness and sin. And if so, God is angry with all men : for all are sinners, ii. 1. In ii. 2, Paul repeats, after complete proof, the assertion of i. 18. To expect exemption from this universal principle because of God's forbearance, is a mark of ignorance, *vv.* 3—11. Neither the gift of the Law, *vv.* 12—24, nor circumcision, *vv.* 25—29, affords any ground for such expectation. Yet the possession of the Law gives the Jew an advantage which the unbelief of the mass of the nation does not set aside, iii. 1—4. Their unbelief will but demonstrate the faithfulness of God. Yet this will not save the unbelievers from punishment, *vv.* 5—8. In iii. 9, Paul triumphantly combines the assertion of i. 18 and the universal application of it in ii. 1, 2. In *vv.* 10—20 he shows that what he has proved agrees with the teaching of the Old Testament.

DIV. I. was introduced to show that the righteousness revealed in the Gospel by faith, proves the Gospel to be a power of God to save all that believe. The proof is now complete. Paul has shown us a world perishing because of God's anger against sin. Therefore if the good news from God announces God's favour towards all that believe, it is indeed to them the mighty arm of God stretched out to save.

Notice the clearness and force of these arguments. They rest in part upon great principles which commend themselves to the moral sense of all, and which underlie the teaching of the entire Old Testament ; and in part upon social facts which were within the immediate observation of Paul's readers, and which are to some extent even at this distance of time within our own observation. If we admit the principles and facts, Paul's arguments compel us to admit his conclusions. Notice also that just as in ii. 6, 13, 24, 29, iii. 4, he shows that the principles from which his conclusions are drawn are in harmony with the Old Testament, so he shows in iii. 10—18 that his conclusions are in harmony with the same. So

conclusive is the reasoning, that we have forgotten the apostolic authority of the reasoner. If DIV. I. were but a fragment of an unknown author, it would still carry complete conviction.

Observe carefully Paul's use of the Jewish Scriptures. He nowhere appeals to isolated or difficult texts. Each passage is a representative of many others which teach the same truth. Examination proves that each quotation fairly involves the principle it was adduced to support. We may well take this great teacher as a pattern of Old Testament exposition.

In DIV. I., Paul has not carried us above the level of the Old Covenant. He has gathered into one focus whatever the ancient Scriptures, looked upon as law, said and proved in former days. The name of Christ has occurred only once; and then not as the Saviour, but as the Judge, of the world. DIV. I., as a whole, bears to the rest of the Epistle the relation which the Old Covenant bears to the New. It is therefore a testimony to the permanent moral worth of the Old Testament.

We have heard the Law. It has pronounced our condemnation. We feel our need of, and we wait for, salvation. And, since God is angry with all sin, no salvation will meet our case except one which makes us free from the guilt, the power, the presence, of sin.

DIVISION II.

JUSTIFICATION AND ITS RESULTS.

III. 21—V.

SECTION X. JUSTIFICATION THROUGH FAITH AND THROUGH CHRIST.

III. 21—26.

But now, apart from law, a righteousness of God has been made manifest, a righteousness *to which witness is borne by the Law and the Prophets;* [22]*a righteousness of God, through belief of Jesus Christ, for all that believe. For there is no difference.* [23]*For all have sinned; and fall short of the approbation* of God:* [24]*being justified freely by His grace, through the redemption which is in*

* Or, Glory.

Christ Jesus ; [25]*whom God set forth to be a propitiation through faith, in His own blood, for a demonstration of His righteousness, because of the passing over of the before-committed sins in the forbearance of God ;* [26]*for the demonstration of His righteousness in the present season ; that He may be righteous, and a justifier of the man of belief of Jesus.*

We notice at once how completely different in tone from DIV. I. is the section before us. A moment ago we heard, and our conscience re-echoed within us, the thunders of the Law. Suddenly in the midst of our self-condemnation the cheerful voice of the Gospel gladdens our ears. Verses 19, 20 completed the proof of the assertion of i. 18. This assertion, thus proved, convinced us that if in the Gospel a righteousness from God is revealed by faith, the Gospel is indeed to all who believe it a power of God to save. For without it they will certainly perish. Having proved this, Paul repeats in *vv.* 21, 22*a* the assertion of i. 17, which is the 1st and chief fundamental Doctrine of this Epistle, viz., that God accepts as righteous all who believe. In *vv.* 22*b*, 23 he proves, by a summary of DIV. I., how much we need to be thus accepted as righteous. In *vv.* 24—26, he asserts his 2nd fundamental Doctrine, viz., that the righteousness which is through faith comes to us through the death of Christ ; and introduces this doctrine in a way which shows that it confirms the teaching of DIV. I. as summed up in *vv.* 22*b*, 23.

21. In DIV. I. Paul threw himself completely into the position of men without the Gospel and therefore 'under sin' and 'guilty before God.' He now passes suddenly from the darkness of the Law to the light of the Gospel ; and as he does so, he cries with exultation, *But now etc. Righteousness of God:* i. 17. *Manifest:* i. 19 : in contrast to 'hidden,' ii. 28f, xvi. 25. A state in which God's approbation is enjoyed *has been made manifest* once for all, i.e., set publicly before the eyes of mankind, by the appearance of Christ, 2 Tim. i. 10, and by the proclamation of the Gospel, Tit. i. 3, Col. i. 26. It is day by day 'revealed in the Gospel by faith,' i. 17, i.e., brought by faith into the consciousness of man as his actual possession. *Apart from law:* explained by 'apart from works of law,' *v.* 28. It recalls 'through law,' *v.* 20. Cp. ii. 12, iv. 13. That which could never come through the Law, which said, 'Do this and live,' has been proclaimed in the Gospel without any mention of doing as a condition of life. But, although the manifestation of righteousness is independent of the great principle which animates the Jewish Scriptures, it receives *witness* in its favour from them.

Cp. i. 2. In *chs.* iv. and x. some of the testimony will be adduced. *The Law:* the Books of Moses, which are the authoritative announcement of the will of God. *The Prophets:* the Books in which the voice of the prophets still speaks. *The Law and the Prophets;* is not only a common division of the Old Testament, but also points out two elements which run through the whole. Even the prophets announce or rather reiterate God's will about man's conduct: and very much of the Law is expressly or symbolically prophetic. Thus this phrase gives really the two sides of the old revelation. Cp. Mt. v. 17, vii. 12; Lk. xxiv. 27, 44. *Law*, in *v.* 21*a*, refers chiefly to the principle of law, which is the great feature of the Jewish Scriptures; *the Law*, in *v.* 21*b*, to the books in which this principle assumes written form.

22*a*. Additional information about the *righteousness of God*, viz., the channel through which, and the persons for whom, it comes. *Belief of Jesus Christ:* an assurance that the words of Christ are true, and will come true. See note under iv. 25. Cp. Gal. ii. 16, 20, Phil. iii. 9; also Phil. i. 27, Col. ii. 12, 2 Th. ii. 13. *Jesus Christ:* the full title is always emphatic. *For all that believe:* persons for whom the gift of righteousness is proclaimed in the Gospel. The emphatic word *all*, like 'every' in i. 16, includes Jew and Gentile, whether previously moral or immoral. We can conceive the favour of God given through faith, yet only to a portion of those who believe. These words declare that faith is the only condition.

This verse gives the personal object of our faith, but not the object-matter. It tells us whom, but not expressly what, we must believe. But there can be no belief without something believed. And it is quite evident that the good news announced by Christ, of which, in great part, this section is a summary, is the matter of our faith: 2 Th. ii. 13, Mk. i. 15. We obtain the approval of God by belief that through the death of Christ God bestows His favour as a gift upon all who believe, and therefore upon us.

Some have supposed that, although salvation is proclaimed for all who believe, God has secretly resolved to bestow only upon a portion of the race those influences without which repentance and faith are impossible. If so, salvation is limited, not really by man's unbelief, but by God's eternal purpose. This view seems to me to be at variance with the spirit of this verse: and we shall find under v. 19, and ix. 33, that it is utterly at variance with the teaching of Paul.

Paul has now taught us that it has been publicly announced that,

without requiring previous obedience to the Law but in harmony with the teaching of Moses and the prophets, God bestows, as a gift, a state which He approves; and that this gift is obtained by believing the words of Christ, and is designed for all who believe. In other words, he has reasserted, but without proof, the assertion made in i. 17 as the great theme of the Epistle, viz. that God accepts as righteous all who believe the good news. This is the FIRST and chief FUNDAMENTAL DOCTRINE of this Epistle and of Paul's theology. Under *v.* 24 we shall see that it implies that all who believe the Gospel are already justified. In v. 1 it will be made the ground of a joyous hope of future glory: and the care with which Paul will show that this doctrine (*ch.* iv.) and its results (*chs.* ix.—xi.) accord with the Old Testament, proves how important he held it to be. The same doctrine is, with equal clearness, stated and defended in the Epistle to the Galatians. That his readers are justified, is taught in 1 Cor. vi. 11, Tit. iii. 7: and that by faith they are already in the way of salvation, which is but the same doctrine in another form, is also stated in various other Epistles which bear the name of Paul. This doctrine is also attributed to him in Acts xiii. 38f, xvi. 31, xxvi. 18, in a book which professes to give a narrative of his labours, and which, since it does not mention his Epistles, nor directly the collection for Jerusalem, may be accepted as an independent witness. The Epistle before us, which we have already proved to be genuine, is itself sufficient evidence that Paul taught justification by faith. And this evidence is supported by the other documents just mentioned. For, whether or not they be genuine and authentic, they prove that when they were written Paul was believed to have taught this doctrine. Therefore, whether we accept or reject his apostolic commission, we are compelled to accept as an historical fact that Paul taught that God accepts as righteous all who believe the Gospel.

We now ask, How came it that Paul claims, without proof, his readers' belief for a doctrine so important and remarkable as this? An answer is suggested by the fact that, although justification by faith is taught only by Paul, the equivalent doctrine that all who believe are in the way of salvation is taught or implied in other Epistles which do not bear his name, and which evidently come from men very different from him. Cp. Jas. ii. 1, 14—26, v. 15; 1 Pet. ii. 6f, 1 Jno. v. 1—13. The same doctrine is attributed to Christ in the four Gospels, all which were in the second century accepted as authentic accounts of His life and teaching. In the 4th Gospel, Christ is said to have taught this doctrine again and

again : iii. 15ff, 35f, v. 24, vi. 29, 35, 40, 47, vii. 38, xi. 26, xii. 46, xx. 31. The 2nd Gospel tells us that He taught it at important points of His career : i. 15, xvi. 16. Cp. also Lk. viii. 12, xviii. 14. And the 1st Gospel attributes to Christ teaching wonderfully in harmony with it : viii. 10, ix. 22, 29, xv. 28, xvii. 20, xxi. 21. We also notice that the doctrine that God accepts as righteous all who believe is unknown to writers earlier than Christ, except as a prophecy of the far future ; but that since His day it has been taught by various writers calling themselves His disciples. All this makes it quite certain that this doctrine was actually taught by Christ. And if so, we have in this fact an explanation, and the only conceivable explanation, of the confidence with which Paul assumes it without proof, and makes it the foundation-stone of this Epistle.

Notice that this argument does not assume the divine authority of the Bible ; but only that the Epistle to the Romans was written by the Apostle Paul, and that the rest of the New Testament was current in the second century.

22*b*, 23. A short summary of DIV. I., supporting 'all that believe,' *v.* 22*a* ; just as the entire DIV. I., introduced by i. 18, supports 'every one that believes,' i. 16. Cp. x. 12. *For all have sinned :* proof that there is no difference ; and another assertion, in addition to ii. 1, iii. 9, 19, that all are sinners. *Approbation of God :* literally, *glory of God.* We saw under i. 21, that *glory* is the good opinion which an object calls forth in the mind of a beholder ; or that quality in the object which calls forth the good opinion. *Of God* may mean either that the good opinion is called forth in the mind of God by some created object ; or, in the mind of God's creatures, by the manifested greatness of God. As a matter of fact, in the Bible the words have almost always the latter sense. Because, as this verse reminds us, we have little need to speak of the good opinion called forth in God by His contemplation of man ; whereas we have constant need to speak of the good opinion called forth in the mind of men by the revealed grandeur of God. But see Jno. xii. 43, which should be 'glory of men rather than the glory of God.' When approbation expresses itself, it assumes the form of 'honour.' So Jno. v. 44, 'receiving glory one from another ; and the glory which is from the only God you do not seek.' And only in a similar sense can men be said to attain to, or *fall short of, the glory of God.* When a good opinion is called forth by something greater than ourselves or than we possess, it is associated with wonder, and is expressed by the word 'admiration.' When called forth by

something equal to, or below, us, we speak of it as 'approbation.' Therefore, in this passage, since the words 'glory of God' would be misunderstood, we use the words *approbation of God.* Man once possessed the approval of God. God looked with joy upon His own image, the monument of His own skill: Gen. i. 31. But man sinned, and thus lost his primal beauty. All have sinned, and thus fall short of the moral character which God approves. Therefore, in the sight of God, all human distinctions fade. And for this reason God has proclaimed salvation by the same means, for all men.

24, Introduces justification by the free undeserved favour of God, and through the death of Christ, as a confirmation of the doctrine that 'all have sinned.' The costliness of the blessing proves how far man was from the approbation of God. Just so the doctrine of universal sin was stated in *vv.* 22*b*, 23 as an explanation of justification through faith. By putting these doctrines in logical connexion, Paul shows how each implies, and therefore supports, the others. *Justified:* they receive the judge's formal declaration that they shall not be punished. See note under iii. 20. We here meet for the first time with justification as a present blessing. But its subordinate position in the sentence proves that it refers to something already understood. We must therefore seek for it in what Paul has already said. In *vv.* 21, 22 and i. 17, we were told that God (through the coming of Christ and through the preaching of the Gospel) has made known that He bestows righteousness upon all who believe. The Gospel is therefore a formal declaration by Christ, to whom the judgment of the world has been committed, that believers shall not be punished. Now belief is a matter of direct consciousness. If we believe a man's words, we know that we believe them, and we know what we believe. If we believe God's declaration that all believers shall have eternal life, we know that we believe it; and we therefore know that we belong to the number of those to whom He promises life. Therefore, to believers the Gospel is the judge's declaration that they shall not be punished. To them it brings to light life and immortality: 2 Tim. i. 10. Therefore those who believe the Gospel have no need to wait till the judgment day to know their destiny. For to them the Judge has already spoken, and has pronounced their acquittal. In the words of the Gospel they read their own justification. The same is implied in 'revealed by faith,' i. 17. For only that which is actually brought to our personal knowledge, is said to be 'revealed.' Accordingly, in v. 2 Paul assumes without further explanation or

proof that his readers know that they are justified. See note on Assurance, viii. 17.

Freely: as a gift. *His grace:* the source of the gift. *Grace:* i. 5: the love of God contemplating its object with a purpose of doing it good. *By His grace:* the source of justification in the character of God. *Through the redemption etc.:* the channel through which it comes forth from God. 'Through faith,' *v.* 22, is the channel through which it reaches man; and 'for all that believe,' the men for whom it is proclaimed.

REDEMPTION: setting free, on payment, or by payment, of a price. It combines the ideas of liberation and price. In some cases the context suggests the liberation of captives on payment of a ransom. And this is the common use of the word in Classic Greek. But here the next verse reminds us that in the LXX. it is frequently used for those on whom the Mosaic Law had a claim, but whom it released for a price or a substitute. For instance, God claimed the firstborn; but waived His claim on payment of five shekels apiece, Ex. xiii. 13, Num. xviii. 15. The word may also be studied in Lev. xxvii. 27—33, Num. iii. 46—51. Like most words which denote a combination of ideas, it is sometimes used where only one of the ideas is present, viz., liberation. So Ex. vi. 6, xv. 13, etc. But in the case of those whom the Mosaic Law claimed, liberation was effected only by payment of a price. And that it is so in our case, the words which follow, and the teaching of Paul and of the entire New Testament, prove decisively. We are constantly taught that salvation is by purchase; and that the blood and life of Christ are our ransom: 1 Cor. vi. 20, Gal. iii. 13, 1 Tim. ii. 6; Mt. xx. 28, Rev. v. 9. Again, the idea of a price is that of exchange. The price takes the place of what is bought. Therefore, that Christ's life is our ransom, is explained and confirmed by the passages which teach that He died in our stead, 2 Cor. v. 21, Gal. iii. 13. Paul's words therefore imply that in Christ there is a setting free brought about by someone or something taking our place. By this means believers are justified.

In Christ: explained by what follows. In His body the propitiation was offered: and only by personal union with His spirit does it avail for us. The solemn and glorious truths taught in these words will frequently claim our attention. *Jesus Christ:* emphatic, as in *v.* 22.

25, Explains the redemption which took place, and takes place, in Christ. The sacrificial word *propitiation* proves that the redemption is sacrificial; and tells us what the ransom is. It is

found in the Auth. Version only here and in 1 Jno. ii. 2, iv. 10; but is equivalent to 'atonement' in the Old Testament and to 'reconciliation' in Heb. ii. 17. To make atonement or *propitiation* is to shelter the head of the sinner from the punishment due to his sin. The result is escape from punishment. The word may be studied in Lev. iv., v., xvi. 29—34, xvii. 11, Num. xvi. 46f. In Heb. ix. 5, Ex. xxv. 17—22 the same word is used for the mercy-seat, the place of propitiation. Some have supposed it to be so here; and that Christ is the antitype of the ancient mercy-seat. But unless this comparison had been very common, Paul would not have used the word in this sense without some indication of his meaning. We never find this comparison elsewhere; and we have no allusion to it in the context. Again, to set forth Christ as a mercy-seat would be a manifestation, not of the righteousness, but only of the mercy, of God. It is therefore better to take the word for a means of atonement, for a propitiatory sacrifice. In the Old Covenant the blood of the sacrifice sheltered the sinner from the punishment of his sin. God set Christ crucified before the eyes of men to be a sacrifice by means of which the punishment due to sin might be averted. The word propitiation derives its force from the proof in DIV. I. that all are exposed to the anger of God.

Through faith; keeps before us the teaching of *v.* 22. God thought fit that the sacrifice shall avail only for those who believe the words of Christ, and when they believe. He set forth Christ to be a means of sheltering men from punishment; a means made effective to each man through his own faith. I have put a comma after *faith* to separate it from *in His blood:* for with Paul the expression 'faith in' is not common: (Eph. i. 15, 1 Tim. iii. 13, 2 Tim. i. 13, iii. 15:) and we never find elsewhere such an idea as faith in the blood of Christ. *In His blood* goes with *whom God set forth;* and shows wherein lay the virtue of the propitiatory sacrifice. Because Christ's blood was shed, He is an atonement for our sins. Cp. *v.* 9f. God presented Christ to the eyes of mankind, covered with His own blood, to be a sacrifice through which the believer may escape the anger of God. Therefore, the blood of Christ is practically the redemption price of our salvation. The 'redemption' of *v.* 24 is thus explained, and receives its full meaning of setting free on payment of a price.

His righteousness: explained below in the words 'that He might be righteous.' Cp. *v.* 5. *For a demonstration etc.:* God's purpose in setting forth Christ, etc. A king is righteous, i.e. he acts in accordance with what ought to be the standard of his conduct,

when he carries out impartially the laws of the kingdom. Such royal righteousness is commonly called justice. God gave Christ to prove that He is just. *Because of the passing over etc.:* a fact which moved God to this proof of His justice, viz., His *forbearance* (ii. 4) to inflict full penalty upon the sins committed before the coming of Christ. God gave proof (i. 24—27) of His anger against sin by inflicting punishment. But He forbore to inflict the full punishment. Else the whole race would have perished. He did not forgive, but to a large extent He *passed over*, the sins of mankind. Cp. Acts xvii. 30, xiv. 16. But for a king to forbear to punish, or to delay punishment, is unjust. And God's character might be lowered in the eyes of some by His forbearance. It was actually so. They despised (ii. 4) God's forbearance; and, because of it, expected immunity from punishment. Christ was given to die, to prove that God's previous forbearance did not arise from indulgence towards sin. That God's previous forbearance moved Him to give in Christ a proof of His righteousness implies that His earlier treatment of mankind had respect to the death of Him whom from the beginning God resolved to set forth in the fulness of time.

26. *Demonstration of His righteousness:* emphatic repetition and exposition of the same words in *v.* 25. *In the present season:* in contrast with the former passing over. *That He may be etc.:* a further purpose of the setting forth of Christ to be a propitiation. *Him that is of belief of Jesus:* another link joining the two parts of this section.

From *v.* 26 we gather with certainty the sense of the words 'redemption' and 'propitiation' in *vv.* 24, 25. For Paul here asserts plainly that God gave Christ to die to make the justification of believers consistent with His own Justice. Therefore, without the death of Christ their justification would have been unjust, and therefore impossible. And, if so, they live because Christ died. He saved them from death by Himself dying. It is therefore correct to say that He died in their place; and that, accordingly, His blood was their redemption price. Again, death in all its forms is the punishment of sin. Christ saved us from the due penalty of our own sins, by Himself enduring the penalty of sin. He is therefore our propitiatory sacrifice.

That God proclaimed in the days of Paul the justification of all believers, implies that from eternity He resolved to justify them. But God foresaw all men in sin: and to justify sinners is expressly forbidden (Dt. xxv. 1) in the Law. Therefore, according to *vv.*

24—26, in order to carry out, consistently with His own absolute righteousness, His purpose of justifying believers, God resolved from eternity to give His Son to die. In view of the coming of Christ He forebore during long ages to inflict the full penalty of sin. And in order to show that this forbearance did not arise from indulgence towards sin, and in order to forgive sin without showing Himself indifferent to it, God gave in due time Christ to die. Consequently, in Paul's view, the death of Christ is, not a motive prompting God to save, but the divinely chosen means by which God made it consistent with His own righteousness to carry out His own purpose of salvation.

In *vv* 24, 25 Paul asserts, without proof, the SECOND FUNDAMENTAL DOCTRINE of this Epistle, viz., that the justification of believers is a divinely ordained result of the divinely ordained death of Christ. Of this doctrine, *v.* 26 is Paul's own explanation. He asserts the same doctrine in iv. 25 ; and makes it the ground of important arguments in v. 6—10, vi. 3—10, vii. 4, viii. 32ff, xiv. 9, 15. The complete confidence with which he asserts it, without any attempt to prove or even defend it, shows that it was held without question in the Christian circles in which he moved. The same doctrine is frequently asserted but never defended, in the other Epistles which bear Paul's name, 2 Cor. v. 21, Gal. iii. 13, 1 Tim. ii. 6, etc. ; and is the only explanation of the prominence everywhere given to the death of Christ as the means of our salvation. We therefore cannot doubt that this doctrine was actually taught by Paul.

That our life comes through Christ's death, is taught with special clearness in Heb. ix. 12—x. 19 ; 1 P. i. 18, ii. 24, iii. 18 ; 1 Jno. ii. 2, iv. 10 ; Rev. i. 5, v. 6—9, vii. 14. The teaching that we are saved by Christ's death is expressly attributed to Christ in each of the Gospels ; Mt. xx. 28, xxvi. 28 ; Mk. x. 45, xiv. 24 ; Lk. xxii. 20 ; Jno. vi. 51, x. 11, xii. 24. That these numerous and various documents agree in teaching this remarkable doctrine, proves clearly that it was universally held by the first generation of the disciples of Jesus ; and that it was actually taught by Jesus. For only thus can the agreement be accounted for.

This proof is greatly strengthened by the ordinance of the Lord's Supper. Wherever there are Christians, they celebrate His death by the most solemn act of their worship. The universality of this custom proves clearly that it dates from the origin of Christianity. Now, if Christ's people live because He died, we wonder not that they commemorate His death by a feast. And we wonder not

that in the most solemn crisis of His life He commanded them to keep this commemorative feast, thus giving to it a unique position as the one recurrent rite of His Church and thus indicating His purpose to make it a channel of special blessing. But of the institution of this rite by Christ, and of the importance attached to it by His people everywhere, I can conceive no other explanation. It is thus an abiding witness to the doctrine before us.

The same doctrine is also confirmed both by the prophecy of Is. liii. and by the Mosaic and heathen sacrifices. For, if God had resolved to give His Son to die, at a future day, that through His death men might live, we are not surprised that He moved Isaiah to write Is. liii. Otherwise this chapter, which certainly existed long before Christ was born, is an enigma for which I cannot conceive a solution. If the death of Christ be the absolute condition of our life, we can understand why death, in the only form in which it could be set forth in ritual, viz., in the death of animals, was so prominent a feature of the Old Covenant. And the bloody sacrifices of heathendom thus receive their only explanation. In almost every nation men believed that the blood of an innocent victim would save the guilty. Whence this strange belief? If the teaching of these verses be true, we can conceive that in the earliest ages God taught men to offer animal sacrifices, that by their evident insufficiency they might proclaim the need of a nobler victim. Thus, in the Law and the Prophets, and in the united voice of the Heathen World, we have a wonderful confirmation of the doctrine which we have already proved to have been taught by Paul and by Christ. The entire proof is independent of Paul's apostolic authority, of the divine authority of the Bible, and even of the genuineness of any part of it except the Epistle to the Romans.

That the need for the death of Christ as the means of our salvation lay in the justice of God, is taught in Scripture only in *v.* 26. It is, however, the only conceivable explanation of the doctrine proved to have been taught by Christ. For the word 'propitiation' implies, and the express and frequent words of the New Testament declare, that Christ's death stood in special relation to our sin. So Rom. iv. 25, vi. 10, 1 Cor. xv. 3, 2 Cor. v. 21, Gal. iii. 13f, Eph. i. 7 : Heb. ix. 28, 1 P. ii. 24, 1 Jno. ii. 2, Mt. xxvi. 28. This evidently means that the need for Christ's death lay in our sins. And if our sins erected a barrier to salvation which could be removed only by the death of Christ, that barrier must have been in the Justice of God. For Justice is that divine attribute which is specially concerned with man's sin. Consequently, *v.* 26 is the only explanation

of the teaching of *vv.* 24, 25, teaching which we have already traced to the lips of Christ.

The analogy, imperfect though it is, of human governments enables us to understand to some extent the necessity of the death of Christ to make man's salvation consistent with God's Justice. It is for the good of a state that punishment be impartially inflicted. A king who fails to do this is unfaithful to his trust, and is an enemy to his people : for he encourages crime. May we not conceive that it would have been unkind to the universe as a whole for God to save sinners from the consequences of their own sins without giving the most tremendous proof of the essential deadliness of sin? Is not the Righteousness of God, which made the death of Christ necessary for our salvation, a form of that Love which is the essence of His character? If so, God's love to His creatures forbad Him to forgive sin, except through the sacrifice of Christ.

On this whole subject I warmly commend the Rev. R. W. Dale's admirable lectures on 'The Atonement.'

POSITION GAINED. Christ on earth proclaimed that they who believe His word shall not die. He thus made manifest a righteousness from God for all believers, a righteousness apart from conditions of law and from national distinctions. Such was needed : for all have sinned, and therefore fall below what God's approbation requires. Christ's words imply justification by God's free favour. Such justification is itself a proof of the moral failure of the race ; a proof strengthened by the fact that for us it was possible only through the death of Christ. God sets us free on payment of a price. The payment was made, and the liberation takes place, in Him who was born at Bethlehem to be our King. Because we had no victim to offer, God set forth Christ to be a sacrifice to shelter those who believe from the punishment due to their sins. He did so that Christ's death might be a proof of God's righteousness, a proof made needful by His past forbearance ; and by His present purpose to proclaim the pardon of those who believe. To delay punishment, and still more to pardon the guilty, is unjust, and therefore unkind. But what would otherwise be unjust and therefore impossible, God has made just by the death of Christ.

Of the five fundamental Doctrines which in this Epistle Paul assumes without proof, he has now stated two. In *ch.* iv. he will show that No. 1 is in harmony with the Old Testament : and in *ch.* v. he will develop the practical results of Nos. 1 and 2.

SECTION XI.

ALL BOASTING IS NOW SHUT OUT.

III. 27—30.

Where then is the exultation? It has been shut out. Through what kind of law? Of works? No, but through a law of faith. [28] *For we reckon that a man is justified by faith, apart from works of law.* [29] *Or, of Jews only is He the God? Not also of Gentiles? Yes, also of Gentiles:* [30] *if, at least, there is one God who will justify circumcision by faith, and uncircumcision through their faith.*

27. *Where then etc.:* question suggested by § 10, and bringing out a logical consequence of it. *The exultation:* the well-known exultation of ii. 17, 23. Verses 29, 30 show that Paul refers specially to Jewish boasting. But all human boasting is shut out by § 10. For its teaching rests on the truth that no man, by his own effort, can save himself from death. Paul looks round and cries, Where now is your exultation? It has vanished from view. *It has been shut out.* By what means? By a law, i.e., by a divine proclamation of the way in which God will rule and judge His people. By *what kind of law?* By a law which re-echoes the voice of Moses, 'Do this and live'? No. God has shut out all boasting by promulgating a law which says, 'Believe and live.' The Gospel is correctly called *a law:* for it is an authoritative declaration of God's will concerning us, and of the principles on which He governs us. It is *a law of faith:* for it requires faith; and is thus distinguished from the Mosaic Law, which required works. Cp. Jno. vi. 29, 1 Jno. iii. 23. The word *law* reminds us that the voice from Calvary is equal in authority to the voice from Sinai.

28. Restatement of Doctrine 1, taught in iii. 21f; so put as to be evidently a proof of the answer just given. The proof lies in the sharp contrast of *faith* and *works of law:* which takes up a similar contrast in *vv.* 21, 22. The Gospel proclaims righteousness for all believers, without reference to previous obedience to the Mosaic Law. And the Gospel is an authoritative declaration of the will of God. It has therefore the force of law. By promulgating this new law, God has shut out all boasting on the ground of good works. For the new law implies that works cannot save.

29. Another ground of Jewish boasting. 'Do you exult in God

as though He had nothing to do with any but Jews? Is He not the God of Gentiles also?' *Yes, also of Gentiles:* emphatic repetition.

30. A second restatement of Doctrine 1, in a form suited to overturn this 2nd objection; in connexion with a truth in which the Jews gloried, viz., the oneness of God. Circumcision: as in ii. 26. It was the visible mark of that Covenant on which rested the vain belief of the Jews that God was their God only. *By* faith and *through* faith are practically the same: i. 17, iii. 22. *Their faith:* the faith which it is evident that the Gentiles have. If there be one God, and if He will justify all on the same terms, He is God both of Jew and Gentile. Underneath this verse lies an important argument. The oneness of God is a proof that He is the God of all men. A national god must be one among many. Thus a doctrine to which the Jews clung tenaciously, supports the teaching of Paul, and overthrows the exclusiveness of the Jews.

We here meet again the two objections of §§ 6 and 7, viz., those based on the Law and on circumcision. They are overturned by two restatements of Doctrine 1, each put in a form suited to the objection it is designed to rebut. In ii. 13 Paul overturned objection 1, by pointing out a principle which lies at the base of all law. He now shows that the Gospel, which has equal authority with the ancient Law, likewise overturns it. And he also shows that the Gospel, when looked at in the light of a truth which the Jews were ever ready to assert, also overturns the second objection.

That Paul mentions, as the first result of the Gospel, a matter so small as the exclusion of Jewish boasting, may surprise us. But this boasting was probably the chief hindrance to the spread of the Gospel among the Jews. It lingered in the hearts even of believers. See Gal. iii. 2, iv. 21, v. 4. Paul wishes to show at once that it is utterly inconsistent with the Gospel. Again, that the Gospel shut out all Jewish boasting was to many a serious objection to it. So serious is this objection, that Paul is compelled to meet it before he goes on to develop the spiritual results of the Gospel. By the reasoning of this section he suggests the objection: in *v.* 31 he states it: and in § 12 he will entirely overturn it. Thus this section opens the way for the next.

SECTION XII.

THE PREACHING OF FAITH ESTABLISHES THE LAW, AS THE CASE OF ABRAHAM PROVES.

III. 31—IV. 17.

The law then do we make of no effect through faith? Far from it. We establish law. [1] *What then shall we say that Abraham has found, our forefather according to flesh?* [2] *For if by works Abraham was justified, he has a ground of exultation; but not in reference to God.* [3] *For what says the Scripture? "But Abraham believed God, and it was reckoned to him for righteousness."* (Gen. xv. 6.)

[4] *But to him that works, the reward is not reckoned according to grace, but according to debt:* [5] *but to him that does no work, but believes on Him that justifies the ungodly, his faith is reckoned for righteousness.* [6] *According as also David pronounces the happiness of the man to whom God reckons righteousness apart from works,* [7] *"Happy are they whose breaches of law have been forgiven, and whose sins have been covered.* [8] *He is a happy man to whom the Lord will not reckon sin."* (Ps. xxxii. 1.)

[9] *This happiness then, is it pronounced upon the circumcision, or also upon the uncircumcision? For we say that to Abraham was reckoned faith for righteousness.* [10] *How then was it reckoned? While in circumcision, or in uncircumcision? Not in circumcision; but in uncircumcision.* [11] *And he received a sign, that of circumcision, a seal of the righteousness of the faith which he had in his uncircumcision; that he may be father of all that believe in uncircumcision, that to them also the righteousness may be reckoned;* [12] *and father of the circumcision, to them not of circumcision only, but also to them who walk in the steps of the faith in uncircumcision of our father Abraham.*

[13] *For not through law was the promise to Abraham or to his seed, that he should be heir of the world, but through a righteousness of faith.* [14] *For if they of law are heirs, faith has been made vain, and the promise has been made of no effect.* [15] *For the Law works out anger; but where no law is, neither is there transgression.*

[16] *Because of this, it is by faith, that it may be according to grace, in order that the promise may be sure to all the seed, not to that of the Law only, but also to that of the faith of Abraham who is father of us all—*[17] *according as it is written, "Because a father of*

many nations I have made thee" (Gen. xvii. 5)—*in the presence of God in whose presence he believed, who makes alive the dead, and calls the things which be not as though they were.*

31. A question suggested by the inference in *vv.* 29, 30 that justification by faith shuts out all Jewish boasting on the ground that God is in a special sense the God of the Jews. That God was such, the Jews inferred from the fact that to them only He gave the Law. Paul asks, 'Do we, by preaching a doctrine which removes the distinction of Jew and Gentile, set aside the Law, which created that distinction?' *Law:* in its usual sense, viz. the Old Testament, viewed in its general character as a declaration of God's will, and as a standard of right and wrong. There is nothing here, as there was in *v.* 21, to limit the word to the Books of Moses. *Of no effect:* iii. 3. Cp. Mt. xv. 6. It might seem that Paul, who preaches faith without reference to circumcision or previous obedience to law, denied the divine origin and authority of the Old Testament. For there the favour of God depends upon obedience to precepts; and circumcision is commanded as a sign of God's special Covenant with Abraham's children. Now to the Jews the Old Testament was the authoritative standard of right and wrong. Does not the Gospel, which sets aside Jewish boasting, set aside also those sacred Books which were to the Jews the ground of moral obligation? If so, two bad results will follow. Paul's teaching will weaken, in those who receive it, the authority of the Scriptures; and thus weaken the moral obligations therein embodied: and the Gospel will be rejected by those whose conscience tells them that the voice of Sinai, which still speaks from the pages of the Old Testament, is the voice of God. Cp. Acts vi. 13. *We establish law.* The Gospel, so far from contradicting the great moral principles set forth in the Old Testament, gives additional proof of their divine origin; and thus strengthens their authority.

So serious and plausible is the objection of this verse, that we cannot conceive that Paul, who is so careful to prove everything, will leave his reply to it without proof. We shall find that the question of the next verse, a question suggested by the foregoing assertion, will introduce a complete proof. If so, the word *law* includes the story of Abraham. Cp. iii. 19, and especially Gal. iv. 21. Even the narratives of the Bible, by telling us God's treatment of men, announce the principles of His government. For the whole of it is the voice of God. And to attack the moral teaching of any part is to attack the authority of the whole.

IV. 1. Paul now asks, 'If we defend the authority of the Old Testament, how do we explain its teaching about Abraham?' *Shall we say:* as in iii. 5 : what shall we infer? *Forefather according to flesh.* As a Jew among Jews, Paul asks what our father obtained. *According to flesh:* in contrast to the spiritual fatherhood of *v.* 11.

2. Reason for introducing the case of Abraham. He evidently found favour with God. Of this, God's covenant with him is a proof. And it must be admitted that, if it was by works that Abraham obtained God's favour, he at any rate has something to boast about. But the Gospel shuts out all boasting. Therefore if the Law declares that Abraham was justified by works, the Law and Gospel are at variance. *Exult;* links this section to the last. Paul introduces Abraham in order to test, by the case of the great father of the Jewish nation, the Gospel which overthrows all Jewish boasting. *But not in reference to God.* The exultation which in this case Abraham would have, would be, not a rejoicing in God, but something infinitely inferior. God would be to him, not the free Giver of every good, but only a master who pays according to work done. Abraham's confidence would rest upon, and his expectation be measured by, not the undeserved favour of God, but his own morality. Cp. Gal. vi. 4. The Gospel gives us (v. 11) that nobler joy which arises from confidence in God. This better exultation, justification by works could not give, to Abraham, or to us.

3. Proof of something implied in *v.* 2, viz. that Abraham was not justified by works. By introducing Abraham after saying that the Gospel confirms the Law, by admitting that justification by works would give him a boasting which Paul has proved that no man can have, and that it would deprive him of the only well-grounded exultation, Paul implies clearly that Abraham was justified otherwise than by works. Therefore, without stating that which is evident to all, he proceeds to prove it from the Law, whose authority he seeks to establish.

Paul quotes what is perhaps the most important verse of the Old Testament, Gen. xv. 6. In Gen. xii. 1, 7, xiii. 14, we read of God's promises to Abraham, and of Abraham's conduct on receiving them. But xv. 3f shows that the promise of xiii. 14ff has not been fully believed. In *v.* 5 God solemnly repeats it. And now, for the first time in the Bible, we are told the effect produced in man's heart by the word of God. 'Abraham believed in Jehovah.' He was fully assured that God's word will come true, and that He will have a posterity as numerous as the stars. See under *v.* 18. This passage

is the more conspicuous because of the purely outward character of nearly all Bible narratives. Equally remarkable are the following words. *Righteousness:* fulfilment of a condition, inward or outward, on which God is pleased to bestow a blessing, spiritual or temporal. See under i. 17. God reckoned Abraham's faith to be a fulfilment of the only condition required: and because he believed, God gave him what He had promised. The rest of Gen. xv. explains *v. 6b.* God commanded him to offer a special sacrifice: and in that sacrifice He miraculously manifested His presence. 'In the same day' God made a covenant with Abraham, of which circumcision was afterwards appointed to be the sign. Thus Abraham's faith put him into a new relation to God. *Reckon:* ii. 26, viii. 36, Gen. xxxi. 15, Prov. xvii. 28, etc. *Reckon for righteousness.* Compare carefully Ps. cvi. 31, which is a comment on Num. xxv. 10—13. God graciously reckoned the loyal act of Phinehas as something which He will reward with an eternal priesthood. Similarly He promised to reward the return of a pledged garment, Dt. xxiv. 13; and general obedience to His commands, Dt. vi. 25. Cp. 1 Maccabees ii. 52; which expounds the reward promised in Gen. xxii. 16ff, after Abraham's trial. Hence Abraham is said in Jas. ii. 21 to have been justified by the offering of Isaac. Justification and reckoning for righteousness are practically the same. The reckoning may be spoken of as the mental act of God; and justification, as the verbal declaration of it.

Thus the Book of the Law declares that Abraham obtained the favour and covenant of God through belief of a promise. And of that covenant, all the blessings which afterwards came to the Jews were the result. Whatever distinguished the Jews from the rest of mankind, their deliverance from Egypt, the Law, the possession of Canaan, and the voice of the prophets, was given to them because of Abraham's faith: Ex. ii. 24, Dt. ix. 5. The question of iv. 1 is answered. Abraham found justification by faith. Consequently, the preaching of faith is in unexpected harmony with the Old Testament; and thus confirms the divine authority of the Law.

The Jews observed the importance of Gen. xv. 6. In the works of Philo, a contemporary of Paul, it is quoted ten times. It is also quoted in Gal. iii. 6, Jas. ii. 23.

The rest of § 12 expounds Gen. xv. 6. Without any exposition it is already clear that it supports the teaching of justification by faith. But Paul will show (*vv.* 4, 5) that it also supports justification without works; (which in *vv.* 7, 8 he will confirm from the Psalms;) and justification without circumcision, of which rite he

will in *vv.* 9—12 explain the purpose. He will show (*vv.* 13—15) why the promise was given to Abraham apart from law; and (*vv.* 16, 17) on the simple condition of faith. He will thus show that the Law is in harmony, not only with the Gospel proclaimed in § 10, but with the two, to Jews unpleasant, inferences of § 11.

4. Gen. xv. 6 was introduced to prove that Abraham was justified apart from works; and that therefore he had no ground of self-exultation. Verses 4, 5 will show how it proves this. They describe the case of the man whose claim rests on works; and of him who has no works on which to base a claim. It is then clear that Gen. xv. 6 shuts Abraham out of the 1st, and puts him into the 2nd class. Paul assumes that there is no merit in faith, that it does not lay God under the least obligation to reward us. Consequently, whatever follows faith, comes not as its necessary moral consequence, but by the undeserved favour of God. So *v.* 16. Therefore that Abraham obtained the Covenant through faith, proves that he had done nothing worthy of so great reward. For we cannot give to a man as a mere mark of goodwill, what we already owe him as a debt. Consequently, the recorded faith of Abraham puts him apart from those who obtain blessing by their good works.

5. The opposite class, to which Abraham does belong. That a man's faith is reckoned for righteousness proves that he has no good works which fulfil the required condition, and that his faith is put in the place of works. *Ungodly:* i. 18. We need not infer that in Gen. xv. Abraham was ungodly. His obedience to God's call proves his fear of God. Paul states a general principle; and in a form which applies rather to his readers than to Abraham. He obtained by faith a numerous posterity. The promise made to us is escape from the wrath of God. To make this dependent on faith implies that we are exposed to punishment. To expect justification in this way is an acknowledgment of ungodliness, and of faith in *Him who justifies the ungodly.* By thus turning from Abraham to the sinner, Paul prepares the way for the quotation of the next verse.

Thus Gen. xv. 6 not only asserts that Abraham was justified by faith, but therefore implies that he was justified apart from works. Therefore he has no ground of self-exultation, but a good ground of exultation in view of God. And Paul, by proclaiming a new law which shuts out all boasting on the ground of works, does not overthrow, but supports, the authority of the Old Covenant and of the Jewish Scriptures.

6—8. *David:* quoted by name in this Epistle, only here from

Ps. xxxii. and in xi. 9, from Ps. lxix. We notice that his name is found in the heading of each of these Psalms. *Happiness:* not joy, but the favourable circumstances which produce it. It denotes in the New Testament good fortune in the highest and holiest sense. David is quoted to support, not justification through faith, but what Paul has just deduced from it, viz., justification *apart from works.* In David's day there were men thus justified; and he proclaims their happiness. *Covered:* explained by 'propitiation,' iii. 25. The blood of the sacrifice cast a veil over the sin for which it was shed; and hid it from the view of the Judge. Cp. Jas. v. 20. To *reckon sin* is practically to inflict punishment. So 2 Tim. iv. 16, 2 Cor. v. 19, Philem. 18. David looks to the past and future. Iniquity has been forgiven, and a veil cast over sin. Consequently, God will not in the future reckon the man a sinner. We have in Ps. xxxii. the joyful song of a pardoned man. He confesses his sin, and rejoices in forgiveness: *v.* 5. He rejoices in God, *v.* 11; and finds in Him a refuge from trouble, *v.* 7. Here we have in the Old Testament a clear case of righteousness without works. David has the smile of God, not because of what he has done, but in spite of it; and by the forgiving grace of God. Thus in the Psalms justification without works is clearly taught. Although this Psalm is not quoted in proof of justification through faith, we notice *v.* 10, 'He that trusts in Jehovah, mercy shall compass him about.'

The words of David are quoted only in passing: and Paul returns at once to Gen. xv. 6. As David's words do not refer to faith, they were probably not quoted to prove expressly that the preaching of faith supports the Law. But they are the words of the Law: iii. 19. And by supporting an inference which necessarily follows from justification through faith, viz., justification without works, they point to another harmony of the Law and the Gospel; and thus confirm the divine origin of both. David and Abraham bear witness (iii. 21) to righteousness, without law and through faith.

9—12. Paul has deduced justification without works from Gen. xv. 6, and shown it to be in harmony with Ps. xxxii. He will now deduce from the same great text justification without circumcision; and thus confirm his 2nd deduction (iii. 29f) from the Gospel. This will lead him to explain the purpose of circumcision.

9, 10. Paul asks, 'Is the happiness proclaimed by David designed for the circumcised as such, or also for the uncircumcised?' *For we say etc.;* proves from the great text the answer implied in the tone of triumph of this question, and in the

entire context. Cp. *v.* 3. *We say.* Paul and his readers agree that faith was reckoned to Abraham for righteousness. This admitted fact is adduced to prove that the happiness pronounced by God through David is for the uncircumcised as well as the circumcised. Paul now asks, *How then was it reckoned?* Was it reckoned to him as a circumcised or uncircumcised man? In Gen. xv. there is not a word about circumcision. For fourteen years Abraham enjoyed the Covenant of God without circumcision. Then it is not essential to the validity of a man's faith, or to a covenant relation with God. All the distinguishing blessings of the Jewish race were a reward of the faith of an uncircumcised man. Paul repeats *circumcision*, as if to linger on the argument it contains.

11, 12. To the above argument Paul adds an explanation of the purpose of the rite. *Sign of circumcision:* Mt. xxiv. 30, Lk. xi. 29. Circumcision was enjoined as a visible mark or token of the Covenant made by God with Abraham (Gen. xvii. 11, xv. 18) in the day he believed. *A seal*: a solemn attestation of that to which it is annexed. It explains the meaning of the *sign*. So 2 Cor. i. 22, Eph. i. 13, 2 Tim. ii. 19. The word is specially appropriate to circumcision as being a visible and permanent attestation. The rite was ordained to be a sign of the Covenant, Gen. xvii. 11; and was therefore God's solemn declaration that, on the day in which Abraham believed, God entered into covenant with him, Gen. xv. 18. It was thus a divinely erected monument of the validity of faith even apart from circumcision. *That he may be etc.:* purpose of this sign and seal, viz., that the faith of Abraham, thus made prominent, may lead many others to a similar faith, and that thus he may become a father of a great family of believers; and that all who believe, even without circumcision, may be able to call Abraham their father, and to claim the inheritance of sons. The meaning of *father* is explained by 'heirs,' *v.* 14. Cp. Gal. iii. 9, 29; also Gen. iv. 20, 21. *All:* emphatic. *That to them also etc.:* further purpose of the rite. God designed to lead, by the example of Abraham's faith, and by this public and repeated and visible attestation of its validity, both Jews and Gentiles to a similar faith, and thus to the righteousness which comes through faith. *Father of circumcision:* suggested by *also* in *v.* 11, which implies that God's purpose embraced others besides Gentiles. Among those who bear in their bodies the sign of the Covenant, Abraham was to have a spiritual posterity. But his true children are those only who imitate that faith of their father which was older and nobler

than circumcision. *Walk:* favourite metaphor with Paul: vi. 4, viii. 4, xiii. 13, xiv. 15. Every act is a step forward in some direction.

13. Paul has just shown that in the purpose of God the barrier between Jew and Gentile did not exist. *For not through law:* accounts for this by reminding us that the Law, which afterwards erected the barrier, did not then exist. The promises given to Abraham were not accompanied by the condition, afterwards embodied in the Mosaic Law, 'Do this and live.' *Heir of the world:* describes the promise, not in the form given to Abraham, but as we, taught by the Gospel, now understand it. Abraham's children, and they only, will one day possess the new earth and heaven which God will create. And when God gave the promise to Abraham, He had this in view. Abraham will look upon the new world as the reward of his own faith, because it will be given to those who have imitated that faith. Of this greater gift, the gift of Canaan was but an earnest. The promise was suspended on the condition, not of obedience to law, but of faith. Hence the fulfilment is *not through law, but through a righteousness*, or state which the Judge approves, which comes through *faith*. On the historic independence of the promise to Abraham and the Mosaic Law, see Gal. iii. 17.

14, 15. Reason why the promise was given apart from law. *They of law:* they who make law their starting-point in seeking life, and whose claim is derived from law. So Gal. iii. 10; Rom. ii. 8, iii. 26; Gal. iii. 7, 9. *Heirs:* those who receive the blessing in virtue of their imitation of, and therefore spiritual descent from, Abraham. *Made vain:* 1 Cor. xv. 17. *Of no effect:* iii. 3, 31; Gal. iii. 17. *Transgression:* sin looked upon as over-stepping limits marked out by law. *For the Law etc.;* proves *v.* 14. *Works out anger.* Since none can keep the Law, the gift of it must always be followed by transgression, and by God's anger against the transgressors. *But where no law is*, there are no limits to overstep. Before the Law there was sin, but it did not assume the form of transgression. If when God gave the promises He had annexed the Law as their condition, He would have made fulfilment impossible. For none can keep the Law as it requires to be kept. Therefore God said nothing whatever about law. He thus 'winked at' or 'passed over' (iii. 25) the sinfulness of those to whom He spoke; in view of the propitiation afterwards provided.

Notice carefully that *vv.* 14, 15 are another summary of DIV. I. They prove that the causes which make justification by works impossible to us made it also impossible to Abraham. The constant

recurrence of the teaching of DIV. I. proves its importance in Paul's theology.

16. *Because* the Law works out anger, and would, if it were the condition of fulfilment, make the promise without result, God has determined that the fulfilment shall be obtained *by faith. According to grace:* that the fulfilment may be in proportion, not to man's merit, but to God's undeserved favour. Notice that, as in *v.* 4, Paul assumes that there is no merit in faith. *Sure:* something on which their confidence could rely, and rely safely. God made faith the condition of the promise, in order that both Jews and Gentiles may look forward with confidence to its fulfilment, a fulfilment measured not by their works, but by God's grace. Had obedience to law been its condition, they could have looked forward to nothing but God's anger.

Who is father etc.; asserts the fulfilment of God's purpose stated in *v.* 11. The words are suggested by the mention above of the two great divisions of Abraham's family. **17.** *According as etc.* That Abraham is father both of Jews and Gentiles, agrees with God's promise in Gen. xvii. 5, at the time of the change of his name. This promise was not fulfilled in the Jews, for they were always looked upon as one nation; nor in the sons of Hagar and Keturah, for they were not heirs of the Covenant, as were (Gen. xvii. 7f) the many nations. To what then did the promise refer? To something important: for it was embodied in a change of name. Looking at it in the light of the Gospel, which even in that early day God had already in view, we cannot doubt that it referred to Abraham's spiritual children. Jew and Greek, Englishman and German, call him to-day their father. Thus the Gospel again confirms the divine origin of the Law, by affording an explanation and fulfilment of a prophecy therein contained, which is otherwise unexplained.

The remainder of *v.* 17 is a transition to § 13. Paul has just found in the Gospel the fulfilment of a promise embodied in the very name of the father of his race. Upon him whom Jew and Gentile unite to call 'Father,' Paul now fixes his eye, that he may learn something about the faith which was the great feature of his character. *In the presence etc.;* goes with 'father of us all.' Paul goes back to the story of Gen. xvii. Abraham stands as a believer in the presence of God, who beholds his faith. To God's eye the events of distant ages are present: and by Him they are completely controlled. In view of the future He says to Abraham, not 'I will,' but '*I have made thee* a father of many nations.' To God's eye, Abraham is already surrounded by the great multitude who in

after ages will call him father. And the name he bears in God's presence is a pledge of the fulfilment of God's word. *He believed;* may refer to Gen. xv. or xvii. Because he believed in *ch.* xv., he stood before God as in *ch.* xvii. His faith rested upon the character of Him *in whose presence* he stood. God revealed Himself to Abraham as the Almighty God; and bid him walk in His presence with a whole heart. Because of the power, Abraham believed the word, of God. *Makes the dead to live:* explained in *v.* 19. *Call:* to give the word of command. God speaks to men and things not yet existing: and they come into being, and dispose themselves according to His command. These words refer to the many nations whom, before they existed, God gave to Abraham to be his children. *In the presence of* Him whose voice is heard and obeyed by nations unborn, to whom the decay of natural powers, even when amounting practically to death, was no obstacle, Abraham stood; and believed. And because he believed he stood in that day before God as the father of the whole family of believers of every age and nation.

REVIEW. We shall best understand this section by attempting to rebuild Paul's argument from the materials he used. We betake us to the scene of Gen. xv. God has already promised to make of Abraham a great nation, xii. 2; to give to his children the land of Canaan, *v.* 7; and to make them numerous as the dust of the earth, xiii. 16. Already, in obedience to God, Abraham has left his fatherland. But he is to-day in fear and unbelief. It is night. But the darkness around is not so deep as the darkness within. Although God has promised him a numerous posterity, he speaks of a servant as his heir. God brings him out from the tent where the lonely man nurses his loneliness; and directs him away from the darkness around to the everlasting brightness above. God declares that the children of Abraham shall be numerous as the stars. Abraham stands in the presence of God who made the stars, and who calls them by their names; who is the Author of life, and whom even death cannot withstand; who has complete control even over men and things not yet existing. He hears the promise; and believes it. He looks forward with assurance to his children yet unborn. Of his faith the Book of the Law takes special notice. For the first time, we read of the effect upon the heart of man of the word of God. And we are told that God looked upon Abraham's belief of the promise as a fulfilment of the divinely appointed condition. Because he believed it, the promise was fulfilled. In the hour of his faith he stood before God as a father of unnumbered children.

The words of Gen. xv. 6 are soon explained by the act of God. Sacrifices are slain. In the presence of the shed blood, God makes 'in the same day' a covenant with Abraham. Of this Covenant, the birth of Isaac, the deliverance from Egypt, the giving of the Law, the possession of Canaan, and all the distinctive privileges of the Jews, were a fulfilment. We see then that all the blessings of the Old Covenant were obtained by Abraham, for himself and for his children, by faith.

Again, since Abraham obtained the Covenant because he believed, it is evident that he had performed no work of which it was the due reward; else it would have been given to him as a debt. The words of Gen. xv. 6 remove him from the number of those who earn something by work, and put him side by side with those who know that they are sinners and believe the word of Him who justifies the ungodly. Consequently, Abraham was justified without works. Therefore, although he may well exult in view of the grace of God, he can exult no more than we in view of his own works. Justification without works is also taught by David, who calls himself a sinner, and rejoices in a pardoning God. Again, when Abraham believed, he was uncircumcised: and nothing was said about the rite until fourteen years after he received the Covenant. Therefore circumcision is not essential to the validity of faith, or to the favour and covenant of God. What then is the use of circumcision? We are told in Gen. xvii. 11 that it was a sign of God's Covenant with Abraham. Therefore, since this covenant was obtained through faith, circumcision, the visible and divinely ordained sign of it, was a solemn and public attestation by God that faith even without circumcision is sufficient to obtain the favour of God. Now God has in our days proclaimed justification for all on the one condition of faith. Therefore, remembering that the Old Covenant was preparatory to the New, we cannot doubt that the rite of circumcision was ordained to direct attention to Abraham's faith, and thus to lead his children to a similar faith. And since the Gospel proclaims salvation for Jew and Gentile alike, we cannot doubt that circumcision was delayed in order to teach the believing Gentiles of future ages that they may claim Abraham as their father, and the righteousness of faith as their inheritance.

We are prepared for this levelling of Jew and Gentile by the fact that, at the time of Abraham's faith, as little was said about the Law as about circumcision. The reason is evident. If the promises had been conditional on obedience to law, they would have been practically useless, and Abraham's faith a deception. For neither

he nor his children could keep the Law. The only result would have been disobedience and punishment. We therefore infer that nothing was said about law in order that sin, although existing, might not be a breach of the Covenant ; and that faith was chosen as a condition, because God was minded to bestow the blessing as a gift of pure favour, and in order that believers, both Jews and Gentiles, might look forward with certainty to the fulfilment of the promise. In the Christian church we see fulfilled the purpose for which circumcision was ordained, and the promise that Abraham should be a father of many nations. He stands to-day in actual fact, as he stood then in the purpose and foresight of God, as the father of us all.

In § 11, Paul showed that the Gospel broke down the barrier hitherto existing between Jew and Gentile. But this barrier was erected by the Law. To break it down seemed to be a denial of the divine origin and authority of those sacred Books which were to the Jews the ground of moral obligation. But now Paul has shown from the sacred Books themselves that the Covenant which was the source to the Jews of all their distinctive privileges was granted to Abraham through faith, apart from circumcision and from law. An inference from this, viz., justification without works, has been confirmed from another part of the sacred Books. This unexpected harmony confirms both Law and Gospel ; for it proves that they have one author. Consequently, the Gospel, which by the resurrection of Christ is itself proved to be divine, affords proof of the divine origin of the Law. If therefore, after saying that the Gospel confirms the Law, we are asked what benefits Abraham obtained for himself and his children, our reply is, Justification by faith, without works and without circumcision.

In this section Paul has touched one of the strongest internal proofs of the divine origin of the revelations recorded in the Bible, viz., the one spirit which, amid a great variety of outward form, breathes throughout the whole.

SECTION XIII.

DESCRIPTION OF ABRAHAM'S FAITH.

IV. 18—25.

Who against hope believed in hope, in order that he might become father of many nations, according to the spoken word, "So shall

be thy seed." (Gen. xv. 5.) [19] *And being not weak in faith, he considered his own body, already become dead, being about a hundred years old; and the death of the womb of Sarah.* [20] *But in view of the promise of God he did not doubt with unbelief, but became strong in his faith, giving glory to God,* [21] *and being fully assured that what He has promised He is able also to perform.* [22] *For which cause it was also reckoned to him for righteousness.*

[23] *Moreover it was not written because of him only, that it was reckoned to him;* [24] *but also because of us, to whom it will be reckoned, even to those that believe on Him that raised Jesus our Lord from the dead;* [25] *who was given up because of our trespasses, and was raised because of our justification.*

In § 12 we learnt that Abraham obtained by faith the blessings of the Old Covenant. We saw him standing in the presence, and believing the word, of Him who makes the dead to live. Paul will now analyse Abraham's faith, and show that it is a model of ours.

18. *Hope;* denotes in the New Testament expectation of good: in classic Greek, expectation, whether of good or ill. *Against hope:* against expectation. *In hope:* literally 'upon hope,' v. 2, viii. 20, Acts ii. 26, xxvi. 6. Abraham's faith was a reliance upon the future, when humanly speaking the future promised nothing. *To the end that etc.:* purpose of this faith. That what follows was the result of it, is at once evident. For it led to the birth of Isaac and the fulfilment of the promises; and by setting an example it led thousands to exercise a similar faith, and to look back upon Abraham as their spiritual father. But Paul asserts that for this end he believed. He must refer to the purpose, not of Abraham who believed, but of God who led him to believe in order that his faith might lead to the faith of those who now walk in his steps. We notice frequently in the Bible that a purpose far above the thought of man is attributed to the acts of men. This arises from a consciousness that nothing takes place without God's permission; and that nothing is permitted but what will work out His purposes. Hence men's acts have a meaning the actor thinks not of. When Abraham trampled under foot the expectation of nature, resting upon the expectation of faith, he was by his faith working out the purpose of God, a purpose corresponding with the promise believed. Cp. Mt. ii. 15, 23.

The spoken word; refers to Abraham, who heard; 'as it is written,' (*v.* 17,) to us who read. With this verse compare *v.* 11.

19, Explains 'against hope;' *vv.* 20, 21, explain 'believed in

hope.' *A hundred years old;* refers us to Gen. xvii. rather than xv. Abraham believed God's promise of a numerous posterity. When Ishmael was born, Abraham looked upon him as the promised offspring : xvii. 18. But God tried his faith by declaring, thirteen years later, that the promised child was still unborn, and should spring from Sarah. In xvii. 17 we see the effort of his faith to overcome this new difficulty. We are not expressly told, but we infer with certainty, that his faith was again victorious. A belief of this last promise was all that God required : and the birth of Isaac at once followed. To this matured faith Paul now refers. The word *not* after *considered* was read apparently by Origen, in the 3rd century, by other fathers, and is in most later MSS. ; but is omitted by the four oldest MSS., the Syriac Version, and the above mentioned Critical Editors. It may have been put in by a copyist who thought it needful to make up the sense, and thought that an earlier copyist had accidentally omitted it. The difference is unimportant. In the one case we are told that Abraham did not take into consideration his advanced age ; in the other, that he was unmoved by his consideration of it. In either case he was unmoved by the fact of his old age.

This verse is a comment on Gen. xvii. 17. Abraham received a new revelation which told him that the promised son was still unborn, and should spring from Sarah. He at once thought of the age of himself and Sarah. To this, prominence is given in xvii. 1, 17, 24, xviii. 13. But in spite of this he believed ; and thus gave proof of the strength of his faith. With a strong hand he grasped the word of God ; and was thus able to look in the face, unmoved, the impossibilities of nature. Contrast Rom. xiv. 1.

20, 21. Abraham looked at his own aged body ; but he looked also at the promise. He remembered that it was *the promise of God.* That *doubt* is always contrasted with faith, proves that the faith which God requires excludes doubt. Had Abraham doubted, it would have been because he did not believe. Cp. xiv. 23, Mt. xxi. 21, Mk. xi. 23, Jas. i. 6. *Became strong;* reminds us of the obstacles which his faith overcame. *Giving glory etc.:* description of the faith in which Abraham was strong. It was a full assurance that God will fulfil His promise. *He is able etc.;* reminds us that the promise was such that it could be fulfilled only by a power greater than that of nature. Hence Abraham's assurance that God's word will come true implied an assurance that He is able to suspend the ordinary course of nature. Consequently, his faith, owing to the kind of promise believed, was a reliance upon the

power of God. But faith is none the less, here and everywhere, an assurance that God, not only can, but actually will, perform His word. *What he has promised:* emphatic repetition of the ground of the assurance, viz., *the promise of God.* Abraham thus gave *glory to God:* i. 21. For his assurance that the promise will be fulfilled arose from, and gave proof of, his esteem of God. We see then that Abraham's faith, of which circumcision was the monument, and the Covenant the result, was a full assurance that God will keep His word, and give to him children as numerous as the stars ; that such assurance was impossible without a full assurance of the power of God ; and that this assurance arose from his high estimate of the character of God. The object-matter of his faith was the promise of a numerous posterity.

22, May refer to the faith of Gen. xv. or of xvii. Cp. 1 Macc. ii. 52. Because Abraham's faith was what has just been described, God accepted it as the condition required for fulfilment of the promise. This prepares the way for *vv.* 23-25.

23, 24. The bearing upon us of the story of Abraham. Gen. xv. 6 was written, not merely to pay honour to him, but for our good. By this assertion Paul attributes to Genesis a purpose far above the thought of its human writer ; and thus attributes the Book itself to one who foresaw the day of Christ. Cp. iii. 19, xv. 4, 1 Cor. ix. 10, x. 11, Gal. iii. 8. And his assertion is just. Gen. xv. 6 must have been of great value in gospel days. To find that the Books which from childhood they had received as divine taught that all the blessings of the Old Covenant were obtained by faith, would be a wonderful confirmation of the faith of Jewish believers Cp. xvi. 26, 2 Tim. iii. 15. And if we admit, as Paul did, that the Old Covenant was preparatory to the New, and that the Scriptures were the voice of God, we cannot doubt that one of the purposes for which they were given was to confirm in later days the preaching of faith. *Us, to whom it will be reckoned;* cannot refer to the Judgment Day, of which Paul never uses this expression. And the word *us* forbids us to refer it to those who in time to come will be justified. It is best to suppose that Paul puts himself beside the writer of Genesis, and looks forward to gospel days as still future. Just so 'the coming One' (v. 14) refers to the incarnation of Christ ; 'we shall be,' (vi. 5,) to our present Christian life. Similarly, in vii. 14 Paul throws himself back into the days when he was under the Law ; and in viii. 30 throws himself forward and looks back upon his glorification as already complete. This sudden change of mental standpoint is a mark of the intense vividness of his thought.

He ever identifies himself with that of which he writes. *Believe on: v.* 5. To believe a promise, is to lean upon him who gave it. *Raised Jesus from the dead;* puts our faith beside that of Abraham as a reliance upon the power of God. Just as to him belief of the promise was impossible without an assurance that God is able to set aside the decay of nature, so now we cannot believe the gospel promise of eternal life unless we are sure that God is able to open the gates of death. For the Gospel declares that God raised Christ from the dead. Cp. x. 9, Acts xvii. 18, 31. That Abraham's faith referred to a miracle in the future, ours to one in the past, does not destroy the similarity. In each case faith implies an assurance of, and a leaning upon, the infinite power of God. The reference here to the raising of Christ suggested the words 'dead' and 'make alive the dead' in *vv.* 19 and 17. The birth of Isaac was a virtual resurrection of the dead. Again, the resurrection of Christ, when once believed, becomes a proof of the power of God, and therefore a pledge that He will fulfil all the promises. Cp. Acts xvii. 31, Eph. i. 20, 1 Pet. i. 21. Hence the description here of God, whom we believe, is parallel to the description in *v.* 17 of Him whom Abraham believed.

25, Takes up, and sums up, point 2 in § 10, viz. Justification through the death of Christ, after the defence in §§ 11-13 of point 1, viz. Justification through faith; and thus prepares the way for the development in *ch.* v. of the practical results of § 10. *Trespass;* signifies a fall, and looks upon sin as a moral fall where we ought to have stood upright. Cp. xi. 11. *Given up:* i. 24, 26, 28, viii. 32. *Because* we fell, Jesus was given over into the hands of His enemies, that He might be a propitiation for our sins. And just as our sins, taken in connexion with God's purpose to save us, moved Him to give up Christ, so our need of *justification* moved Him to raise Christ from the dead. Cp. i. 4. Otherwise there would have been no faith, (notice the want of faith expressed in Lk. xxiv. 11, 21,) no Gospel, no Christianity. The purpose of the death of Christ would not have been attained. God *raised* Him from the grave, in order thus to raise from the dead the disciples' faith, which had been buried in His grave; that they might themselves believe and preach the Gospel, and thus lead men to faith and *justification.* Cp. 1 Cor. xv. 17, 1 Pet. i. 3, 21. This last word of § 13 is the keynote of § 14.

The use of the same preposition with a past fact and a purpose touching the future, need not surprise us. In each case it denotes, as it always does, a motive influencing action. When God resolved

to justify, (cp. iii. 26,) His own purpose became to Him a motive of action. Compare the 'Confession of Calcedon :' "Because of us, and because of our salvation." *Justification* cannot possibly refer to "the collective acquittal of the future believers," pronounced by God at the death of Christ, as suggested by Godet. For, of such collective *justification* Paul never speaks : and the sense of the word here is fixed by the word 'justified' (cp. v. 9) immediately following.

In this section no reference is made to any similarity or connexion between the promises believed by Abraham and by us. The comparison does not embrace the object-matter of faith, but only the mental act and its personal object, viz., the God of power, whose word is in each case believed. The promises believed, and the blessings obtained, are altogether different. But the disposition of mind and heart is the same. The total difference between the two cases is a great advantage : for it compels us to look, not at one particular promise, but at a great interlying principle, viz., that every promise is fulfilled to those who believe it. God promises to us, and by faith we obtain, pardon and holiness and every grace. At the same time the careful reader will observe that the promises to Abraham receive their complete fulfilment only in the fulfilment of the promises given to us ; and that this fulfilment is brought about by the resurrection of Christ. This connexion is pointed out in Gal. iii. 16. Thus He is the centre towards which tends every step in the setting up of the kingdom of God.

Sections 11—13 defend a point in § 10 specially liable to objection, viz., faith as the one condition of righteousness. § 11 provokes the objection, by showing that this condition overthrows all Jewish and human boasting. (Notice that it thus agrees with DIV. I., which does the same.) § 12 meets the objection by showing that faith was the condition on which were bestowed upon Abraham all the blessings of the Old Covenant. And § 13 teaches that his faith was similar to that required from us. The defence of faith as a condition of justification is now complete. The doctrine is assumed in the opening words of the next chapter ; and then all mention of faith ceases till ix. 30, when the harmony of the Old and New will again meet us.

FAITH. We must carefully distinguish between a definition and a description of faith. We define faith when we mark out what is meant by the word ; we describe it when we say what we know about the mental act or state thus marked out.

Faith and *belief* represent the same Greek and the same Hebrew word. Their meaning in the Bible is therefore absolutely the same. And they correspond exactly with 'I believe.' We believe when we are, more or less completely, sure of something. Faith and assurance are practically the same. To believe is to be at rest in an idea touching the past, present, or future. The idea in which we are at rest is frequently mentioned as the object-matter of our belief. We say, 'I believe it,' or 'I believe that it is so:' vi. 8, x. 9, Jno. ix. 18, xvi. 30, 1 Jno. v. 1, 5; Jno. xi. 26, 1 Jno. iv. 16, Acts xiii. 41. The assurance may arise from perception by the senses, Mk. xv. 32, Jno. xx. 8, 29; from the testimony of others; from a course of reasoning, Rom. vi. 8; or from pure fancy. It may rest on good grounds, or on grounds altogether insufficient: it may correspond with the fact, or be at variance with fact. Yet in all these cases, if a man is sure in his own mind of the matter, he may correctly say, 'I believe it.'

The most important beliefs are those which pertain to, or bear upon, the future, and bear upon our own interests. In such cases faith assumes the form of expectation. We look forward with an inward rest proportionate to the degree of our faith, to the realisation of that which we believe. Beliefs of this kind call forth our strongest emotions; and frequently direct our actions. And only so far as things around or before us are reflected in our belief do they influence us.

The variety of the effects of belief arises, not from different kinds or sources of belief, and not altogether from different degrees of it, but chiefly from the different object-matter of our belief. When we believe, we submit ourselves to be influenced by the object-matter, and by the cause, of our belief. But our submission is voluntary, and each act which springs from faith is a fresh and free submission. For we may refuse, if we will, to act according to our convictions. But such refusal always tends to weaken and destroy the conviction trampled under foot.

To denote an assurance which rests on good grounds, and therefore corresponds with reality, we have the word 'knowledge.' To say that a man 'knows' it, implies that his assurance agrees with fact: to say that he 'believes' it, merely asserts that he is sure of it, without considering whether or not his assurance be correct.

A person is frequently introduced as the object of our belief. When we say, 'I believe him,' we mean that our assurance arises from, and rests upon, the word of a speaker. The man's words may refer to past, present, or future; they may set forth what

others have done, or what he promises himself to do ; they may arise from knowledge or from ignorance ; they may be honest, or may be deliberate falsehood, 2 Th. ii. 11 : in every case, if the words produce assurance in our minds, if we are sure that they are true or will come true, as the case may be, we say, 'I believe the man.' In Jno. iv. 21, xiv. 11, Acts xxvii. 25, we have both the personal object and the object-matter of faith. Cp. Acts viii. 12.

We frequently meet the words 'believe God,' 'believe Christ.' And belief of God is sometimes compared with belief of our fellowmen : Ex. xiv. 31, 2 Chr. xx. 20, Jno. v. 46f, 1 Jno. v. 9. This implies that the mental act is the same in both cases, except so far as it is modified by the difference between God and man, and between God's words and man's words. This is confirmed by the fact that Paul never gives any intimation that he uses the word in any other than its ordinary sense ; and that he never uses it in a way which compels us to understand it in an unusual sense. He takes for granted that his readers know what he means by faith. Compare Christ's words in Jno. iii. 12—18, vi. 29f. The description in § 13 of Abraham's faith, although of great value to help us to believe, is given, not to teach us what faith is, but to point out a harmony between the Old and New Covenants. To believe God implies that God has spoken ; and means that we are sure that His words are true or will come true. Faith in God is the re-echo, in man's consciousness and assurance, of the voice of God.

To Abraham, God spoke, and promised children as numerous as the stars. The faith of Gen. xv. 6 was an assurance that the children will be given ; an assurance produced by, and resting upon, the word of God. Just so God declares in the Gospel that all who believe shall not suffer the due punishment of their sins. Because God says it, we are sure that all believers will escape punishment. And therefore we are sure that we ourselves will escape punishment. For belief is a state of which we are directly conscious. We know that we are sure that what God says is true. Consequently, we know that we are among those of whom He declares that they shall not perish. Thus to each believer the Gospel is a proclamation of his own pardon. In it righteousness is revealed by faith. And for our hope we can give a reason, viz., the word of God : 1 Pet. iii. 15. When we thus believe, God accepts us as righteous.

Such is the meaning of the word *faith*. We will now study the mental act or state denoted by it. Why do we believe a man's word ? Because of the essential connexion between a man's word

and character. Either the words are true or the man is false. We judge which is the more likely. We may dismiss the case of concurrent testimony borne by several witnesses. This is often believed, not because of the character of the speakers, but because it is unlikely that false witnesses would say the same thing. We speak now of testimony borne only by one person.

Two cases meet us. Sometimes we are called upon to believe that a man's words correspond with facts ; sometimes that his acts will correspond with his words. In the one case we believe that a man's words are true ; in the other, that they will come true. In each case we accept the man's words because of his character. But a much higher estimate of the speaker's character is required in the latter than in the former case. If we are sure of a man's knowledge and honesty, and of the possibility of what he says, we accept it as true. But we shall not be at rest in an assurance that his words will come true unless we are sure, not only that he knows what he says and is honest, and that the thing promised is possible, but also that the man himself is able to bring it about, and that he will not change his mind. Hence belief of a promise is an assurance of fulfilment, resting upon the speaker's knowledge, honesty, ability, and constancy of purpose. We listen to the promise, and ponder its meaning. We estimate the power and trustworthiness of him who gave it. Our judgment pronounces these to be beyond doubt. By an act of the will, our entire being accepts the judgment of our intelligence. Then follows, by the laws of mind, a confident looking forward to the realisation of the promise. In every belief of a promise, these processes occur. But when the thing promised is difficult, and important to us, we estimate with great care the elements of the speaker's character. And our assurance assumes the form of a conscious leaning, with the entire weight of the interests at stake, upon the estimate we have formed, and upon the known character of the man whose word we believe.

With this agrees Paul's analysis, in iv. 18—21, of Abraham's faith. Abraham's assurance that he will have unnumbered children rested upon an assurance that what God promises He is able to do, and that God will not change His purpose. Of these elements of the divine character the former was the more difficult to embrace ; and is therefore alone mentioned.

Our faith in God is practically the same. To us, as to Abraham, God has spoken, and given various and great promises. We take one of them, e.g. the promise implied in Doctrine 1, taught in iii.

21f; and we ponder its meaning. We have proof that the doctrine was taught by Christ, and is therefore God's voice and promise to us. We know that He is able to perform it. And He cannot lie or change. But He would do both if He failed to fulfil this promise. Therefore our judgment declares that God will keep His word, i.e. that He will not punish for their sins those who believe the Gospel. By an act of the will our entire being accepts this verdict of our judgment, and there follows at once within us, by the laws of mind fixed by God, a confident expectation that we ourselves will escape from punishment. Such is justifying faith. The faith which sanctifies is a belief of the promises implied in Doctrines 3, 4, 5. It is a sure expectation that in consequence of God's eternal purpose, by union with Christ, and through the agency of the Holy Spirit, we shall actually be, from this moment, dead to sin and living only for God. In each case, according to our faith it is done to us. Again, it is because God raised Christ from the dead that we accept the teaching of Jesus as the word and promise of God. Consequently, our assurance of escape from punishment, and our expectation that all the promises will be fulfilled, rest upon the historical fact of the resurrection of Christ. Our faith is therefore a leaning 'on Him who raised Jesus from the dead.' In § 14, we shall see that, in the death of Christ, God's infinite love is revealed to us as the firm ground of our confidence. We are sure that He who spared not His own Son will give us all things. Hence the love of God manifested on the cross of Christ is the immovable foundation on which rests our expectation of the fulfilment of each gospel promise: Gal. ii. 20. We may therefore describe faith in God as an assurance that God's words will come true, an assurance resting upon the Nature of God as made known in the death and resurrection of Christ.

From the foregoing it will be evident that faith in God, so far from being contrary to reason, is itself the noblest kind of reasoning. For our hope we have the best reason, one which our intelligence fully approves, viz., the word and character of God.

Owing to the comparative uncertainty of all human testimony, the word 'believe' frequently denotes in common life an assurance mingled more or less with doubt. But the faith which God requires is the very opposite of doubt: iv. 20, xiv. 23, Mk. xi. 23, Jas. i. 6. It is therefore a full assurance that God's word will come true.

In the Old Testament we often find 'trust in God,' but seldom *faith;* in the New, the exact opposite. The difference arises from the difference of the dispensations. Trust is an expectation

which rests on a man's character, but not necessarily on a definite promise. Consequently, all belief in God is trust: for it is a reliance upon His character that He will perform His words. But it is more than trust. It is a definite assurance, resting upon, and corresponding with, the definite words of God. To ancient Israel God revealed Himself; and upon His revealed character His people rested their hopes of deliverance and prosperity. In our happier days God has spoken in plain words His purposes of mercy concerning us; and upon the very words of God we lean, and expect their exact fulfilment.

To denote a belief which implies trust, the Hebrews used the phrase 'believe in.' It is found in reference both to God and man, in Gen. xv. 6, Ex. xiv. 31, xix. 9, Jer. xii. 6, Mic. vii. 5, Prov. xxvi. 25, 1 Sam. xxvii. 12; and always implies a confident expectation touching the future conduct of the person believed. Hence the expression 'believe in God, in Christ,' rare with Paul, (e.g. x. 14: cp. iv. 3 with Gen xv. 6,) but common in the 4th Gospel. To believe in God is to be sure that He will fulfil His promises.

Since faith is reliance upon God's known character, we may speak of 'implicit' faith, viz., the state of him who has such an estimate of God's character, that, apart from any particular promise, he is quite sure that all God says will come true; and who is therefore ready to believe whatever he learns from time to time that God has spoken: and of 'explicit' faith, viz., the definite assurance and expectation produced in us as each definite promise becomes known to us. Hence our faith may increase both in the strength of our assurance and in the amount of truth believed, 1 Th. iii. 10. The words 'believe in Christ' are very common in the 4th Gospel to denote, without reference to a particular promise, that implicit assurance about Christ which made men ready to believe His words and promises: ii. 23, iv. 39—42, etc. But in every case there is a reference, direct or indirect, to Christ's spoken word.

So far we have spoken of faith without reference to the Holy Spirit. In so doing we have imitated Paul who up to this point has not mentioned the work of the Spirit. We have studied faith merely as an act of the mind. For the spiritual source of our assurance, see notes under viii. 17.

SECTION XIV.

WE HAVE NOW A WELL-GROUNDED HOPE.

V. 1—11.

Let us then, justified by faith, have peace with God through our Lord Jesus Christ: 2through whom also we have been brought, by our faith, into this grace in which we stand: and we exult in hope of the glory of God. 3And not only so, but we also exult in our afflictions; knowing that the affliction works out endurance; 4and the endurance, proof: and the proof, hope. 5And the hope does not put to shame: because the love of God has been poured out in our hearts, through the Holy Spirit which was given to us. 6For Christ, while we were still powerless, in due season died on behalf of ungodly men. 7For hardly on behalf of a righteous man will one die: for, on behalf of the good man, perhaps one even dares to die. 8But a proof of His own love for us God gives, that, while we were still sinners, Christ died on our behalf. 9Much more then, having now been justified in His blood, we shall be saved through Him from the anger. 10For if, while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. 11And not only* reconciled, *but also exulting in God, through our Lord Jesus Christ, through whom we have already received the reconciliation.*

In § 10 we learnt that God gives righteousness through faith to all who believe; and that He gave Christ to die to make this consistent with His own righteousness. In §§ 11—13 we learnt that justification through faith, although it overthrows all Jewish boasting, is in harmony with God's treatment of Abraham. At the beginning of this section Paul assumes that justification is by faith and through Christ; and goes on to develop logically the results of these doctrines. They give us peace with God, and a joyful hope of glory, *vv.* 1, 2; a hope which is not overthrown, but confirmed, by our present troubles, *vv.* 3, 4; and which rests on the sure ground of the proved love of God, *vv.* 5—11.

In *v.* 1 our manuscripts differ. *Let us have peace* was read probably by Tertullian, and is found in all, or very nearly all, the Latin MSS., which were used throughout the western church. The same reading is repeatedly quoted and commented upon by Origen;

* Or, Perseverance.

and by Chrysostom, who lived at Antioch and Constantinople, A.D. 347—407. Neither of these writers seems to have known the other reading. The same reading is found in all existing Greek MSS. earlier than the 9th century, and in some of the best cursives. Also in the oldest Syriac version, used in the far East ; and in the three other oldest versions. The earliest trace of the reading 'we have peace' is found in the Sinai MS., in a correction of the other reading made perhaps in the 4th century. In the Vatican MS. a similar correction was made, perhaps in the 6th century. Three of the later uncials, and a majority of the cursive Greek MSS. give this reading. It is found in the existing copies of the writings of three Fathers of the 4th and 5th centuries. But the point in question does not affect their arguments. And as the writings exist only in a few MSS. written after this reading had become common, we cannot be sure that it was actually adopted by these Fathers. No early version has it, except the later Syriac, which exists here, I believe, only in one copy.

If we looked only at documentary evidence, we should at once decide that Paul wrote, *Let us have peace.* But some of the ablest scholars have thought that this is much less suited to the context than the weakly supported reading 'we have peace.' They say that exhortation would be out of place at the beginning of a calm exposition like that before us ; and that since in *vv.* 9—11 Paul takes for granted that his readers are already reconciled, he would not now urge them to be at peace with God. They therefore suppose that, in very early times, the single letter which compels us to translate *let us have* crept as an error into some important copy ; and thus led to what would in this case be an almost universal corruption of the verse.

This opinion is simple desperation. It requires us to believe, not only that all existing Greek copies earlier than the 9th century were made, directly or indirectly, from this corrupted MS., but that copies of it were carried both into the East and the West, and that from them only were made all the Latin versions and MSS., and the four eastern versions, and that copies of this corrupted MS. were the only copies known to the commentators Origen and Chrysostom. It is more easy to conceive that the reading 'we have peace' is a correction arising from inability to understand the other. Perhaps we have such a correction before our eyes in the Sinai MS. When once made, it would commend itself by its greater simplicity ; and might gradually be adopted in the Greek Church as the orthodox reading. This would account for its presence in a majority of the

later Greek copies; and for its absence from all the Latin copies, and from the early eastern versions.

The reading I have adopted is given by all recent Critical Editors. I hope to show that, rightly expounded, it is agreeable to the spirit of Paul.

It has hitherto been assumed that with the reading *Let us have peace* the aorist participle asserts that justification has already taken place and is a reason why we should *have peace with God.* But this assumption is unjust. The participle implies only that the act of justification precedes the state of peace with God; and leaves the context to determine whether justification is looked upon as actual and as a reason for having peace with God, or is mentioned as the means by which we must have peace with God. The latter is the use of the aorist participle in all the other innumerable passages in the New Testament in which it precedes a subjunctive or imperative. And it is usually translated by a foregoing subjunctive or imperative. Cp. 1 Cor. vi. 15, Acts xv. 36, Eph. iv. 25, 1 Pet. i. 13; Mt. ii. 8, 13, 20, iv. 9, v. 24, vi. 6, vii. 6, ix. 13, 18, xi. 4, xiii. 28, xvii. 27, xxii. 13, xxvii. 64, xxviii. 19. Also Aristotle, 'Nic. Ethics,' III. v. 23, VI. iii. 1; 'On the Soul,' iii. 8. The same favourite Greek construction is used by the LXX. for two Hebrew imperatives: e.g. Gen. xiii. 17, xxxiii. 12. Even with the future indicative the aorist participle denotes almost always an event still future; as in Rom. xv. 28, Acts xxiv. 25. In Rom. v. 9, 10, where we have for once the other use, this is clearly noted by the context. Thus Greek usage suggests that here justification by faith is mentioned as the means by which peace with God is obtained.

The same exposition is favoured strongly by the meaning of the words. For, as we see below, justification necessarily involves peace with God. The only exhortation suitable to those already justified is to retain the peace they have already obtained. But I do not think this would be expressed by the words *Let us have peace.*

The only difficulty is that Paul assumes in *vv.* 2, 9, 10 that his readers already stand in the favour of God, and are now justified and reconciled. To this difficulty a key is found in iv. 24, 'Us to whom it will be reckoned.' Throughout this Epistle Paul writes from an ideal and rapidly changing standpoint. He identifies himself with that which he describes. In ii. 1, iii. 9 he leaves out of sight those saved from sin by Christ, and speaks as though all men were still actually committing sin, and therefore at war with God.

He writes as though he had never heard of the Gospel. In iii. 21 we hear the proclamation of peace. In *ch.* iv. he discusses the terms of peace. As he reads the old record of Abraham's faith and justification, he declares that it was written to confirm beforehand the good news to be afterwards brought by Christ. And as he stands by the author of Genesis he looks forward (*v.* 24) to the day when faith 'will be reckoned' for righteousness to all who believe the Gospel. A prospect of peace with God opens before him. While he contemplates it, the gospel day dawns upon him. In this verse he calls us to wake up to the brightness of its rising. What he bids us do, he realises to be actually taking place in himself and his readers. In the next verse the sun has risen: and we stand in the sunshine of God's favour.

As a witness that this change of standpoint is in full accord with the genius of Hebrew thought, I may quote Driver, 'Hebrew Tenses' p. 6: "One such peculiarity is the singular ease and rapidity with which a writer *changes his standpoint*, at one moment speaking of a scene as though still in the remote future, at another moment describing it as though present to his gaze."

That the very able commentators, Meyer and Godet, prefer the utterly unsupported reading 'We have peace' rather than attempt to expound the common rendering of the reading adopted by all recent Critical Editors, and the evident dissatisfaction of Fritzsche and Alford with their own expositions, embolden me to suggest the rendering and exposition given above. The objection that an exhortation would be out of place in a calm exposition of doctrine, vanishes when we notice that in this verse Paul passes from abstract and general doctrine to actual and individual spiritual life. He marks the transition by urging his readers to join him in claiming the blessing whose glorious results he is about to unfold. The exposition of Origen and Chrysostom, 'Let us so live as to be at peace with God,' is now generally abandoned. See further in the 'Homiletic Quarterly,' vol. iii. p. 376.

1. Exhortation suggested by iv. 25, which sums up Doctrine 2, (see p. 121,) taught in iii. 24—26, after the discussion in iii. 27—iv. 24 of Doctrine 1, (see p. 115,) taught in iii. 21, 22. Of these two great foundation Doctrines Paul now gives the practical result, viz., *peace with God*, by means of justification by faith, and through Christ. Since Christ 'was raised for our justification,' we may now, by means of this justification, *have peace with God.*

Peace with God: not 'peace from God,' i. 7, nor 'peace of God,' Phil. iv. 7; but a new relation to God. Its sudden introduction

without explanation, and the argument based upon it in *v.* 10, show that it is involved in Paul's previous teaching. And this we see at once. Since all men have sinned, and God has threatened to punish with eternal death all who refuse to turn from sin, He is, in a correct and awful sense, the adversary and enemy of such. They are at war with God. Yet He loves them and is ever drawing them (ii. 4) away from sin that they may be at peace with Him. But, so long as they resist His purposes, God may be said to be their enemy. Just so every good king is the uncompromising foe of all who break the laws. Although he loves his subjects, and desires to be at peace with them, he lifts his arm to smite those that rebel. For by rebellion they injure themselves and others. This comparison, which must always be used with caution, enabled us to understand iii. 26. It now explains the sinner's need of peace with God. Just so in the Old Testament we find God an active enemy of sin, and in some sense of sinners: Ex. xvii. 16, Mal. i. 4, Ezek. xxxix. 1. In days to come the lost will look upon God as their eternal foe. And, since their future punishment is but the outworking of God's present purpose, God may be said to be even now the enemy, a righteous and loving enemy, of those who live in sin. And not only is God against sinners but they are against Him. For they are fighting the battle (vi. 13) of Sin, His inveterate foe. They are, perhaps without knowing it, resisting God's purposes of mercy towards themselves and others. There are therefore two obstacles to peace between them and God, viz., their opposition to God, and God's justice which demands their punishment. Of these the latter obstacle is the more serious. Our opposition to God arises from ignorance, and may be removed by Divine teaching. But God's purpose to punish is righteous and good, and cannot lightly be set aside. God gave Christ that it might be just (iii. 26) to proclaim the pardon of sinners. Therefore by the death of Christ is removed the obstacle to peace which lay in the righteousness of God. We are 'reconciled to God through the death of His Son.' Elsewhere we shall see that the other obstacle is removed by the gift of the Spirit. It is now evident that justification is a declaration of peace between God and man. Pardon always implies that the king's officers will no longer pursue or detain the pardoned man; but, if needful, protect him. Hence *peace with God* is the logical consequence of justification. Cp. 2 Cor. v. 18–21, Eph. ii. 16—18.

These words also set before us another view of our position. They not only describe the abiding state of the justified; but also

remind us that in former days we had an adversary against whom resistance was useless, and fatal to ourselves. He was our adversary because He was good and we were bad. But now the conflict is past; and we can go into His presence without fear. Of this peace with God, the peace (i. 7) which God gives, is the result.

Through our Lord Jesus Christ: parallel with 'through the redemption which is in Christ,' iii. 24. Since our justification was possible only through the death of Christ, we owe to Him our present peace with God, *v.* 10, Eph. ii. 16, Col. i. 20, 22. These words are the key-note of this entire chapter.

2. What Paul bids in *v.* 1 he now conceives to be actual, and looks back upon his entrance into it. He thus explains how 'peace with God' comes 'through Christ.' We were far off from God's favour, iii. 23. But Jesus took us by the hand and *brought* us near to God, and set us where we now *stand* securely under God's smile. Cp. Eph. ii. 13, 18, 1 Pet. iii. 18. We do not come in our own strength; but are brought by Christ. Yet it is *by faith*. Had we not believed, we should still be far off. Cp. Gal. ii. 20, 1 Pet. i. 5. *Into this grace.* Justification is a gift of God's undeserved favour, iii. 24, iv. 4, 16: justification through the death of Christ is a proof of the greatness of His favour. Therefore Christ, through whose death God's favour reached us, may be said to have brought us into His favour. In this favour of God *we stand*, xi. 20, 1 Cor. x. 12, xv. 1, 2 Cor. i. 24, Eph. vi. 11—14. To *stand* represents the Christian life as the maintenance of our position in spite of adversaries and burdens which would cast us down. This is possible only by the grace of God. His favour is our only standing ground. Else we sink.

And we exult etc.: another consequence of justification. Our consciousness of God's favour calls forth hope of blessings to come. We are sure that what we have received is not all the good which God intends to do us. Upon this hope we rest. Visions of future blessedness gladden our eyes, and fill us with exultation. *Exult:* ii. 17. *Glory of God:* the splendour in which God dwells, and which we shall share. Cp. i. 23, viii. 17f, 21, 30, 1 Th. ii. 12, 2 Th. ii. 14. This exultation implies an assurance of future glory, and therefore of the present favour of God. For without a knowledge of forgiveness we could not look forward joyfully to coming blessedness. We have here the earliest results of justification; viz., peaceful relations with God, approach to God, the favour of God, a sure ground on which to stand, and a joyful confidence of future glory.

3, 4. Another exultation besides the above. Even the *afflictions* (ii. 9) which were so great a part of their outward life, increase their joyful hope. This arises from *knowing* the purpose and effect of these troubles. In spite of them Paul and his readers hold on their way. And thus the trials call forth in them an *endurance* (ii. 7) and perseverance which otherwise would be unknown. This *endurance*, since it is something altogether beyond our own powers, affords *proof* (2 Cor. ii. 9, viii. 2, ix. 13, xiii. 3) that God is with us; and therefore that the Gospel we have believed is true. This *proof* increases our *hope*. Each link of this chain of cause and effect is essential. Our afflictions afford proof of the solidity of the ground on which our hope rests; not directly, but by the endurance which they call forth. Our endurance increases our hope of victory; but only by giving proof of the strength of the arm on which we lean. Cp. Acts v. 41, 2 Cor. xii. 9, Phil. i. 28, Jas. i. 2—4.

Notice the certainty of victory expressed in the words *our affliction works out endurance*. Of no other result does Paul think. And the faith which speaks thus is itself a pledge of victory. Again, these words are true, not only of all the trials of individuals, but of the history of the Church as a whole. The endurance of the martyrs is a proof of what God will work in us if need be. Because of the courage which God gave to them, we meet our foes, be they ever so great, with a song of victory.

Verses 3, 4 meet, and more than overthrow, the objection that present trials are a counter-balance to the glory awaiting us. Our trials strengthen our hope; and thus increase our Christian joy. The fury of the storm only proves the strength of the rock on which God has placed our feet.

5. *And our hope*, which is not overthrown, but strengthened, by present trials, rests on a sure foundation. Many a hope which has enabled a man bravely and cheerfully to battle with great difficulties has eventually by its failure put him to shame. *Does not put to shame:* an abiding characteristic of the Christian hope. Cp. Ps. xxii. 4, 5. Of this assertion, *vv.* 5*b*—11 are a proof.

Love of God: God's love to us, *v.* 8. *Poured out:* abundantly put within us, Acts ii. 17, x. 45. *Our hearts:* seat of the understanding and the will, i. 21. God's love is put within us as an object of our thought, and as a power moulding our emotions, purposes, actions. We know that God loves us: and this knowledge fills and rules us. These words appeal to our Christian experience. Each will interpret them according as he has found

God's love to be a living power within him. *The Holy Spirit:* now first mentioned, except the momentary reference of ii. 29. *Which was given to us,* implies that the Spirit is given to every one of the justified. Else Paul could not appeal to the love made known by the Spirit as a sure ground of the hope which immediately follows justification. Cp. viii. 9. *In our hearts:* not 'into.' The Holy Spirit first Himself enters to be the soul of our soul; and then from within makes known to us God's love. Paul's argument rests upon God's love to us, not upon the fact that His love was made known to us through the Spirit. Consequently, in *vv.* 6—8 he proves, not that God has given us the Spirit, but that He loves us. To the Spirit he refers only in passing. He cannot speak of God's love, on which rests our glorious hope, without a tribute of honour to the Spirit through whose agency God makes known His love. This passing reference is the precursor of important teaching in *ch.* viii.

6—8. Proof that God loves us: *v.* 6 appeals to the fact that Christ died for us; *v.* 7 compares this fact with the highest proofs of human love; *v.* 8 deduces from this comparison a proof of Christ's love. *Christ:* put prominently forward as Himself the great proof of God's love. *Powerless:* unable to save ourselves, either by atonement for the past, or by future obedience. *In due season:* at the most suitable point of time, Gal. iv. 4. This is in part evident even to us; and is an additional proof of God's love. *On behalf of,* or 'for,' a person does not necessarily mean 'instead of him.' Cp. 2 Macc. vi. 28, vii. 9, viii. 21, "to die on behalf of the laws;" Ignatius 'to the Romans,' *ch.* 4, "to die on behalf of God." But Paul has plainly taught in iii. 24—26, of which this is an historical summary, that by God's appointment Christ saved us from death by Himself dying. Therefore his words here must be thus understood. *Ungodly men:* another picture of our state, i. 18. We had trampled under foot God's name and honour. *For hardly etc.;* proves by contrast the greatness of the love implied in the above historical statement. *Hardly;* denotes here that it is possible, but only just possible. *Righteous:* excellent from the judge's point of view. *For on behalf etc.;* justifies the above unlikely supposition, by asserting that it is a case which sometimes, though rarely, occurs. *The good man:* one whose conspicuous goodness makes him a definite object of thought. The order of the words is significant. Paul puts first the known character of the man for whom he conceives it possible that another will die. *Dare;* suggests the fearful reality of facing death, even

for such. Observe the hesitation of the words *perhaps one even dares*. The force of these words lies in the fact that they stretch to the uttermost limits our powers of supposition. That the story of Damon and Phintias has been told for 2200 years proves how rare is the case supposed. Verse 8 develops the proof of God's love afforded by the contrast between what we can with difficulty conceive a man to do even for the best, and what Christ has already done for sinners. Just as the death of sinners gives proof of God's righteousness, iii. 5 ; so the death of the Sinless One gives proof of His love. This event of the past is ever present to us, and each day *gives proof* of God's love.

9. Inference from the proof just given that God loves us, in support of the assertion in *v.* 5*b* that God's love makes it impossible that our hope will put us to shame. *Much more ;* denotes, when the objects may be compared in quantity, a greater abundance, xi. 12. But when quantity is out of question, it denotes greater certainty. So here and *vv.* 10, 15, 17. It is much more easy to believe that we shall be saved by the life, than that we have been justified by the death, of Christ. To believe the latter compels us to believe the former. *Now :* contrasting our present position with the time when we were sinners. *In His Blood ;* refers to iii. 25. Notice the vividness of the picture. The blood which flowed from His hands and feet purchased our pardon. *Saved.* We are justified when we believe ; but not finally saved and safe until the battle of life is over. So x. 10, xiii. 11, Ph. i. 19, 1 Th. v. 8, 2 Tim. ii. 10. Our deliverance is begun, viii. 24 ; and advances with every victory. *From the anger :* of the day of anger, ii. 5, 1 Th. i. 10. This verse looks to the past ; and from it draws an inference for the future. If God loves us so much as to pardon our sins at the cost of the blood of Christ, He will not leave us to perish for our sins in the day of judgment.

10, Confirms the above inference by stating in compact form the argument on which it rests. *Enemies :* xi. 28, Col. i. 21, Eph. ii. 16 : exposed to the righteous hostility of God, because they were 'sinners,' *v.* 8. *Reconciled :* brought into a peaceful relation to God. Cp. 2 Cor. v. 20, Mt. v. 24, 1 Cor. vii. 11. *Were reconciled :* more suitable than 'reconciled ourselves,' 1 Sam. xxix. 4. For the removal of God's anger and hostility is the work and gift of God. These words prove that Paul's readers had already 'peace with God,' and therefore that the exhortation of *v.* 1 is mainly rhetorical. *Through the death etc. ;* expounds 'in His blood,' *v.* 9. *Of His Son ;* gives the point of the argument of *v.* 9. Christ's death

proves God's love to us : for Christ is the Son of God. *We shall be saved;* repeats the argument of *v.* 9. *By His life:* by the power of the living and ascended Saviour. What God has already done for us has cost the death of His Son. To complete our deliverance will require no fresh suffering ; but will require the living power of Christ, 1 Th. i. 10. The costliness of the commencement is a pledge of the completion of the work. Cp. viii. 32. And if in the great day we shall escape punishment, we shall enter the glory of God. For there is no other alternative. Thus the love of God, proved in the death of Christ, makes it impossible that we shall be left to perish, and makes it certain that our hope of glory will be realised.

11. Another ground of the confidence expressed in *v.* 10, and another exultation in addition to those of *vv.* 2, 3. We are not only reconciled through the death of the Son of God, but also exult in God through Christ. For, as we have just seen, our hope and joy rest upon God's love, i.e., upon God Himself; and have been called forth in us by the coming of Jesus Christ. *Through whom etc.*, expounds *through our Lord Jesus Christ.* See under *v.* 1. *Already;* contrasts what we have received with that which will surely follow. The argument is this. Our joyful confidence is itself a pledge of the fulfilment of the promise. For it rests upon God, and has been called forth in us by God through the death and resurrection of Christ. Such a confidence, thus called forth, cannot prove deceptive. It therefore confirms the proof already deduced from the fact of Christ's death.

The argument begun in *v.* 5*b* is now complete. God's love to us has been proved by the death of Christ for sinners, compared with what man will do for the best of his fellows : and it has been shown that God's love, and the confidence in God which it has evoked, are a sure proof that God will save us from punishment and bring us to glory.

Notice the perfect confidence with which Paul assumes that all his readers, like himself, were once sinners and enemies to God ; that they have been justified and reconciled and are now at peace with God ; and that they know this. For nothing but a full assurance of the favour of God could prompt the joyful exultation which glows in every line of this section, an exultation not quenched but intensified by the hardships of life.

In *v.* 10, as in i. 3, we find the solemn title 'Son of God.' Since all men were enemies, and some have been reconciled through the death of the Son of God, there is an infinite difference between

them and Him. The difference is put, not in the sinlessness of Jesus, but in His relation to the Father. For, He is called, not the sinless One, but the Son of God. Another proof of the closeness of this relation is given by Paul's appeal to Christ's death for man as a proof of the love, not of Christ, but of God. Upon this rests the entire weight of the argument. Hence Christ's relation to the Father is altogether different from ours. And this important doctrine Paul assumes here, as in 1. 3, 4, without proof; except the historical proof afforded by His resurrection. See Dissertation i. On the admitted claim of Jesus to be, in a sense shared by no one else, the Son of God, (see i. 4,) in connexion with Doctrines 1 and 2, (see § 10,) rests the whole argument of this section. Because He is the Son of God, His death is to us a proof of the infinite love of God toward us, and the sure ground of our exultant hope of glory.

In ii. 29, we felt for a moment the presence of the Spirit, as author of the circumcision of the heart. With this slight exception, the Holy Spirit and the love of God come before us now for the first time, and in the same verse. The connexion is significant. The love of God, which is the inmost Essence of God, is made known only by the inward presence of the Spirit of God. A knowledge of God's love, and the presence of the Spirit, belong to the new life which in this chapter we have entered.

The love of God was manifested in the historic fact of the death of Christ; and is proved by Paul, from this fact, by human argument. But notice carefully that the assurance of God's love, although it rests upon historical evidence interpreted by human reasoning, is produced in our hearts by the Holy Spirit. We have here the true place and office of the facts of Christianity, of human reasoning, and of the Holy Spirit. The Spirit breathes life into the reasoning, and thus makes it effective, and thus makes the facts real to us. Therefore, before Paul begins to reason about the facts, he pays homage to the Spirit. But he is none the less careful to prove by conclusive reasoning the solid historical ground on which our hope rests. It is always dangerous to accept as the voice of the Spirit that which does not rest on historic fact and sound logic. See notes under viii. 17.

Let us now analyse the inner life described in this section. We have before us men who were once living in sin, because forgetful of God. They were therefore looked upon by God as enemies; and were powerless to escape from, or make peace with, their great adversary. But God loved them. And, since their salvation was

not otherwise possible, He gave His Son to die for them ; and proclaimed through His death the justification of all who believe. They believed ; and were justified. They were thus reconciled to their adversary ; and, consequently, are now at peace with God. Christ has brought them near to God. They know that they are justified ; and that their justification is the gift of God's favour towards them. Conscious of this, they stand securely, and look forward with exultation to an entrance into the glory in which God dwells. It is true that their path is crowded with enemies who press heavily upon them. But in spite of this they go forward. Each victory is God's gift to them, and is therefore a fresh proof of God's favour. Thus each conflict increases their assurance of final victory. And the trials of life, of which they understand the purpose, call forth from them a song of triumph. When they believed, God gave His Spirit to dwell in their hearts. The Spirit has made them conscious that God loves them. The assurance of this love, though produced by the Spirit, rests upon outward evidence which can be tested by human reasoning. Their present position has been gained for them by the death of Christ ; and is therefore a proof of God's love. It is therefore a proof that God will not leave them to perish. Indeed, their exultation in God is itself a proof of this. Therefore, although their entire life rests upon a hope of the future, their position is secure. For their hope is one which puts no man to shame.

SECTION XV.

THE CURSE OF ADAM IS REVERSED.

V. 12—19.

Because of this, just as through one man sin entered into the world; and through sin, death ; and in this way to all men death passed through, inasmuch as all sinned—[13] *For until the law there was sin in the world. But sin is not reckoned while there is no law.* [14] *Nevertheless death reigned as king from Adam until Moses, even over those who did not sin in the likeness of the transgression of Adam; who is a type of the Coming One.*

[15] *Nevertheless not as the trespass, so also the gift of grace. For if by the trespass of the one the many died, much more did the grace of God and the free gift, in the grace of the one man Jesus Christ,*

abound for the many.* 16 *And not as through one having sinned, is the free gift. For on the one hand the judgment became, by one, condemnation: but the gift of grace became, by many trespasses, a decree of righteousness.* 17 *For if by the trespass of the one death became king through the one, much more shall they who receive the abundance of the grace, and of the free gift of righteousness, reign in life as kings through the one, Jesus Christ.* 18 *Therefore as through one trespass a result came for all men, for condemnation: so also through one decree of righteousness a result came for all men, for justification of life.* 19 *For just as through the disobedience of the one man the many were constituted sinners: so also through the obedience of the one the many will be constituted righteous.*

This section gives a result of the fact that through Christ we have been reconciled to God, *v.* 11; viz., that we have in Christ a parallel to the estrangement from God of our race through the sin of Adam. The words 'through Christ,' so prominent in §§ 14 and 15, are a link binding them together.

12. *Sin;* in this verse and Epistle, is not a mere act, but a living, ruling, hostile, deadly power: *v.* 21, vi. 12f, 17, etc. Paul here assumes that there was a time when man was beyond its dominion: Gen. i. 31. For *through one man sin entered into the world.* The spirit of evil, although he had crept into Paradise, was, until man sinned, outside the sphere in which man lived. *Man;* represents an emphatic Greek word denoting a human being of whatever age or sex. Cp. Jno. xvi. 21. From *v.* 14 and 1 Cor. xv. 22 we infer that Adam is here referred to. Contrast Sirach xxv. 24. Had not he sinned, death would not have gained the mastery over the entire race. Paul sees everywhere the fatal power of sin: and looks back to the moment of Adam's disobedience as the entrance into our world of this fearful foe. His words suggest that the sin of Adam was in some sense a cause of the sin of his children. *And in this way:* through sin and through one man. *Passed through.* When Adam sinned, and through his sin, death extended its dominion to the entire race. The death of each individual is a compulsory tribute to the sovereignty usurped in that day. *Inasmuch as all sinned;* gives a reason why, through one man's sin, death spread its sway over the entire race; and thus expounds the words *in this way.* When Adam sinned, all sinned. This cannot refer to our own personal sins: for, as will be proved in *v.* 13, they are not the cause of our death. Paul teaches plainly

* Or, Towards.

(see *v.* 19) that just as we share the punishment, so in some sense we share the sin of Adam.

That all men die because Adam sinned is implied in the words of Christ, Jno. viii. 44. And it is expressly taught in Wisdom ii. 23, "God created man for immortality, etc.; but by envy of the devil death entered into the world:" and in Sir. xxv. 24, "Because of her, we all die." But the doctrine is not clearly taught in the Old Testament.

13, Interrupts the comparison to prove the first member of it. In the last words of *v.* 14, Paul approaches, and in *vv.* 15—19 he fully develops, though not in an exactly corresponding form, the 2nd member of the comparison. *For until etc.:* an admitted historical fact in proof of *v.* 12. *Until the Law:* more correctly 'throughout the time preceding the Law,' i.e., 'from Adam till Moses,' *v.* 14. Therefore sin did not come in through the Law. *But sin etc.:* a universal principle bearing upon the above historical fact. *Reckon sin:* iv. 8. *The Law:* the Mosaic Law. *Law:* the principle therein set forth, 'Do this and live.' See note under iii. 20. This principle applies to all law. Judges punish bad actions only when they are breaches of existing laws. Therefore, although men sinned between Adam and Moses, we cannot conceive that they were punished because what they did was afterwards forbidden in the Law of Moses.

14. A second historical fact, proving, by its apparent contradiction to the above universal principle, the doctrine of *v.* 12. *Death reigned:* i.e., men died. A graphic picture of death. *Transgression:* iv. 15. Adam overstepped a definite command. *Likeness:* i. 23. *Those who etc.:* those whose sins were not, like that of Adam, an overstepping of a line marked out by God. *Even over those etc.;* leaves it uncertain how many had broken definite commands of God. Eve certainly did so, and perhaps others. Had only such died, we should conclude that their death was the punishment of their own sin. But, even before the Law, all men died. Their death could not be the punishment of their own sins: for there was no law of which their sins were a transgression. We infer then that they died because Adam sinned. This inference is so clear that Paul does not state it. For it is evident that the admitted fact of *v.* 14, in connection with the admitted principle of *v.* 13, proves the doctrine of *v.* 12. The penalty of Gen. ii. 17, and of the Law of Moses, was inflicted on all men. Paul proves that it could not be for their own sin, and leaves us to infer that it was in punishment of Adam's sin. He thus proves

his own statement in *v.* 12, that all men were treated by God as though they had eaten the forbidden fruit.

This argument is not invalidated by the law written upon the heart. According to this inner law, those who have not received the Mosaic Law will be judged and punished, ii. 12. But this law belongs to the inner, unseen world : and in that unseen world its penalty will be inflicted. The punishment of bodily death belongs to the outer and visible world ; and therefore cannot be inflicted in fulfilment of a law written only within.

A similar argument may be drawn from the death of infants. Upon them, although innocent of actual sin, the punishment is inflicted. This proves that they come into the world sharing the punishment, and therefore in effect the sin, of Adam. But it suits Paul better to use an argument which keeps the Law before his readers. The case of infants, however, confirms the conclusion at which, by another path, Paul has arrived.

Notice that with Paul death is essentially and always the penalty of sin. He sees men die, and looks upon their death as the penalty of sin ; and inquires for whose sin the penalty is inflicted. His view is evidently correct. That both in Paradise and at Sinai God threatened to punish sin by death, sets death apart from all natural processes as a mark of the anger of God. And this is confirmed by the unnaturalness of everything belonging to death. A similar argument would, I think, prove that the death of animals is the result of Adam's sin. Comp. viii. 20.

Type : vi. 17 : a Greek word for a mark made by the pressure of something hard. It is used in Jno. xx. 25, for the mark of nails. It is also used for a copy or imitation, the 'figures' of Acts vii. 43 ; and for a model from which something is to be made, the 'fashion' of Acts vii. 44, and 'pattern,' Heb. viii. 5. Hence commonly for a pattern to be followed ; 1 Cor. x. 6, 11, Ph. iii. 17, 1 Th. i. 7, 1 Tim. iv. 12, Tit. ii. 7, 1 Pet. v. 3. *The Coming One :* Christ. Paul throws himself back to the days of Adam, and looks upon Christ's incarnation as still future. He has taught that God put Adam in such a relation to mankind that his sin was visited upon the head of all men, and thus virtually became theirs. He now says that Adam was thus a pattern of Christ. And he will prove from the last words of *v.* 11, which are a practical restatement of Doctrine 2, (p. 121,) that Christ's relation to His people is similar, though absolutely opposite, to that of Adam to his children.

15. *Nevertheless not as etc. ;* tells us that the comparison between Adam and Christ does not hold good in everything. *Trespass :*

iv. 25. *Gift-of-grace:* i. 11. Paul cannot wish to say that the difference is that the one produces life, the other, death. For this is so evident, that he would not stop in the midst of an argument to waste words by asserting it. The only contrast in this section is that between the one trespass and the many trespasses in *v.* 16, where the negative assertion now before us will be explained and proved. But Paul cannot pass at once to the proof. For he has introduced a new word, *gift-of-grace;* and must explain and justify it before he proves the assertion of which it is a part. In doing so, he states the comparison between Adam and Christ, which was broken off in *v.* 12. Then in *vv.* 16, 17 he gives the point referred to in *v.* 15*a*, in which the influence of Christ for good surpasses that of Adam for ill.

For if etc., explains *the gift of grace* which Paul has just put beside *the trespass* of Adam. *By the trespass of the one the many died:* the one side of the comparison which has been already proved. *The free gift:* explained in *v.* 17 as the 'free gift of righteousness.' It is the manifestation of *the grace of God.* It takes up iii. 24, 'justified freely by His grace.' *In the grace of the one man.* God's favour and the gift of righteousness reached us through the favour towards us cherished by Jesus; who, as the words remind us, is Himself a *man.* Cp. 2 Cor. viii. 9. Through the sin of one man, God's anger fell upon us: through the goodwill of another man, God's goodwill, and the gift which was its practical proof, came to us. *Abound:* iii. 7: abundantly manifested itself. *For*, or towards; gives the direction of, or objects contemplated by, the grace of God. See under i. 1. It does not imply that the many actually received the blessing. *The many;* does not necessarily denote the same number of persons in each side of the comparison. See under *v.* 19. In *v.* 18 we learn that the grace of God abounded for the whole race. But in this verse Paul only contrasts the many on whom God smiled, with the One through whom the smile shone upon them. *Much more;* must be understood, since the death of the many and the abundant grace of God cannot be compared in quantity, here as in *vv.* 9, 10 to denote greater certainty. Considering God's character, it is much more easy to believe that the many are blessed, than that the many are cursed, through one man. An argument lies in these words. Paul has proved, and his readers believe, the former. Their belief of it compels them to accept the latter.

Paul has now justified the word *gift-of-grace* by a simple restatement of the teaching of § 14 in its relation to the race. 'If, as

I have proved, the many die by the moral fall of one, it is still more certain that God's favour, and justification which is the proof of it, has through the favour of one man, Jesus Christ, manifested itself abundantly towards the many.'

16, Develops *v.* 15*a*; and adds to the statement of *v.* 15*b* the one point in which the comparison does not hold. The free gift through Christ differs from the death which came through Adam in this, that the latter was caused by only *one* man's sin. *For on the one hand etc.;* explains and proves the above point of difference. *The judgment;* looks upon the matter in a new light, viz., from the judge's point of view; and thus paves the way for *v.* 18. God put man in Paradise under a law. This implied that He would judge him according as he kept or broke the law. Through Adam's conduct, the judgment which, favourable or unfavourable, must be pronounced, became an adverse judgment, i.e. *condemnation.* This will be proved in *v.* 17. Now, just as judgment necessarily followed the giving of the law in Paradise, so *the gift of grace* came from God's essential favour towards His creatures. *Decree of righteousness:* the gospel proclamation of justification. Because one man sinned, God's sentence took the direction of condemnation. Because many sinned, the gift of God's grace took the only direction which could meet the case of sinners, viz., an announcement of pardon. The condemnation was prompted by, and was therefore proportionate to, the sin of one man. The declaration of righteousness was prompted by, and met the case of, many sins. The 2nd proclamation would have exactly counterbalanced the 1st, if it had merely given to Adam and his children another probation. It would then have put the race where it was before Adam sinned. But it did more than this. In a second probation we all failed. We all sinned personally in the likeness of Adam's transgression. The Gospel has reversed in the case of believers, for whom only it proclaims pardon, the result not only of their father's sin, but of their own many sins. *Condemnation* is the exact opposite of the *decree of righteousness.* One is the judge's decision against, the other in favour of, a criminal.

17, Explains and justifies the new judicial view of the matter, introduced in *v.* 16. *Death became king;* repeats what Paul proved in *v.* 14; and thus justifies the word 'condemnation' in *v.* 16. All men die, i.e., the punishment pronounced upon Adam is inflicted upon all. From this Paul infers that the condemnation of Adam (Gen. iii. 17—19) is inflicted upon all: and from this he infers that it was designed for all. Therefore he could justly say

that through one man condemnation came to all. The repetition of *through the one* is emphatic. *They who receive etc.;* reminds us that only a part of the race, viz., believers, actually receive the benefit of the decree of righteousness. Only to them does the result of the grace of Christ surpass in greatness the result of Adam's sin. To those who reject Him, Christ profits nothing, Gal. v. 2.

Notice the tone of triumph of this verse. Through Adam's sin Death became our king. Although we look forward with certainty and joy to the day of deliverance, we cannot but recognise his sway. His dread summons we are compelled to obey. But the day is coming when, upon the throne now occupied by Death, ourselves will sit in endless life. Through one man Death became our king: through one man we shall obtain eternal royalty.

18. Having set forth the comparison, *v.* 15, and the point in which the latter side of it surpasses the former, *vv.* 16, 17, Paul sums up the whole by weaving into one compact sentence the words and thoughts of *vv.* 12—17. *All;* denotes everywhere universality. But sometimes a writer overlooks exceptions so few or so unimportant as to be of no account. The word then denotes a practical universality. And it is frequently used in reference to a larger or smaller circle within which we predicate universality. We must therefore in each case determine from the context what is the writer's circle of thought. For example, in 1 Cor. xv. 22, 2 Cor. v. 15, the word refers only to believers, whom alone Paul then had in view. *All men: v.* 12: literally 'all human beings.' These words, though never used for one particular class of men, are sometimes limited by the context; e.g., Phil. iv. 5, Col. i. 28, Acts xxii. 15. To understand them here we must determine Paul's mental horizon. This is easy. For they simply repeat the statement of *v.* 12 in language suitable to the judicial point of view adopted in *v.* 16. And it is quite certain that the words 'all men' in *v.* 12 denote the entire race. *Decree-of-righteousness:* the gospel declaration of righteousness through faith. It refers to the same words in *v.* 16. The words *for all men* meet us here for the first time in the second member of the comparison. They are conspicuous here by their absence from *vv.* 15—17; and by their contrast to the same words in *v.* 18*a*. The emphatic words, *all men*, [*πάντας ἀνθρώπους*] which are not found in 1 Cor. xv. 22, 51, 2 Cor. v. 15, Jno. iii. 26, xii. 32, Heb. ii. 9, and which in *v.* 18*a* denote the entire race, must denote the same in *v.* 18*b*. Philippi supposes that these words refer in *v.* 18*a* to all men, in *v.* 18*b* to all believers.

He supposes that Paul, whose mental horizon in this section embraces a world condemned to die, uses the same words in the same verse to denote both the entire race and a part of it terribly less than the whole. Such a perversion of the plain meaning of plain words would not be tolerated in the interpretation of any document except the Bible. To understand thus the speech of living men would destroy the definiteness of language, and thus destroy its worth as a vehicle of human thought. If Paul had meant all believers, he would not have said *all men*. *For all men ;* denotes, as in *v.* 15, not a result, but a purpose. When Paul speaks of actual results, as in *vv.* 17, 19, he limits them to 'they who obtain etc.,' and 'the many.' He here speaks of God's purpose; and uses the words *all men*, which are not found in the other verses. Philippi assumes silently that *for* denotes a result; and that the plain meaning of *all men* would imply the actual justification of all. Others, for the same reason, have supposed that the word *justification* is used here in a sense not found elsewhere. *For justification of life.* God proclaimed the gospel decree of righteousness in order to lead all men to *justification*, which to sinners is the only way to *life.*

This verse virtually completes, as the double expression *all men* suggests, the comparison broken off in *v.* 12. Through one moral fall God spoke in reference to all men, that He might pronounce condemnation to death upon all. Through one proclamation of pardon God spoke again, in reference to all men, that He might bestow upon all the justification which leads to life. Paul thus assumes without proof the universal purpose of the Gospel. This confirms our exposition of iii. 22.

19, Sums up the reasons and explanations, as *v.* 18 summed up the conclusions, of this section. Verse 18 corresponds with 'to all men death passed through;' *v.* 19, with 'inasmuch as all sinned,' *v.* 12. Since in iii. 24—26 justification is attributed to the death of Christ, and not at all to His obedient life, and since we have here a summing up of an argument based on iii. 24ff, we must understand *obedience* to refer to Christ's obedience to death, Ph. ii. 8. The word was probably suggested by the contrary conduct of Adam. *Constituted righteous :* evidently the same as 'receive the gift of righteousness,' i.e., justified through faith. *Constituted sinners :* parallel with 'inasmuch as all sinned,' *v.* 12. These words at the end of Paul's comparison must be understood by what he has already said and proved. Because all die, and death is the punishment of sin, Paul inferred that the condemnation pronounced in

Gen. iii. 17 was pronounced upon all men. By punishing all, God treated all men as though they had shared Adam's sin. They were thus constituted sinners. Because of what Christ did, we who are sinners are treated as righteous : because of what Adam did, we who never saw the forbidden tree are treated as though we had eaten its fruit. Now this cannot have been an arbitrary act of God ; but must have had a reason in the original relation of Adam to his unborn children. The infliction of death upon all men proves that God placed Adam in such a relation to his children that the father's act and sin were practically theirs. This explains *v.* 12, 'all sinned ;' and gives the reason why the one trespass led to universal condemnation, *v.* 18, i.e., why the death which entered through Adam's sin passed through to all men, *v.* 12. See note below.

The change from 'all men' to *the many* cannot have been adopted merely to remind us of the large number of persons referred to. For the words 'all men' do this more forcibly. But the reason of the change is evident. Verse 18 spoke of God's purpose, which embraced all men. This verse speaks of the actual result, which is realised in *many*, but not in all. *The many* looks upon the multitude who die in Adam, and the lesser multitude who will live in Christ, as definite and familiar objects of thought. That the latter result is conditional, the former unconditional, does not mar the comparison. It depends upon ourselves whether the curse of Adam abides on us, and whether the blessing of Christ comes to us. *Will be constituted:* like 'will be reckoned,' iv. 24, and 'Coming One,' *v.* 14. Paul puts himself between Adam and Christ ; and looks back upon the sentence pronounced upon many because of Adam's sin, and forward to the justification which throughout the gospel age will be pronounced upon many because of the obedience of Christ.

SUMMARY. Verse 12 asserts the 1st side of the comparison : *vv.* 13, 14 prove it. The last words of *v.* 14 give an outline of the other side. Verse 15*a* declares that the two sides do not exactly correspond. This implies a comparison between Adam and Christ, which is set forth fully in *v.* 15*b*. Verse 16*a* proves *v.* 15*a*, by saying where the comparison fails. Verse 16*b* explains *v.* 16*a;* and brings in a new element, the voice of the judge. Verse 17 proves *v.* 16*b*. Verse 18 sums up the whole, by repeating the comparison of *v.* 15 in the judicial form introduced in *v.* 16, and justified in *v.* 17. Verse 19 sums up the reasons for the inferences of *v.* 18.

We will now build up Paul's argument from his own premises. God created man without sin, placed him in Paradise, and gave him a law of which death was the penalty. Adam broke the law; and was condemned to die. We find the sentence inflicted also upon his children. It is true that they are sinners. But, since no law has been given to them, their death cannot be the punishment of their own sins. Therefore from their death we conclude that the condemnation pronounced on Adam was designed for them, and that they were treated as sharers of Adam's sin. In later days another man appears. He is obedient unto death. On the ground of His death, pardon is proclaimed for all who believe. Through Him believers enjoy God's favour, and will reign in endless life. Since the Gospel offers salvation to all, and is designed for all, we have in it a parallel, in an opposite direction, to the condemnation pronounced in Paradise; and in Adam, a pattern of Christ. But we have more than a parallel. We as well as Adam have broken the definite command of God. For our personal sins we deserve to die. Through Christ we shall escape the result, not only of Adam's sin, but of our own many trespasses. Therefore, to all men the effect of the blessing is equal to that of the curse, to believers it is infinitely greater.

We have no indication that the word death is used in this section in any other than its ordinary sense. The argument rests upon the story of Genesis: and we have there no hint of any other death than that of the body, Gen. iii. 19; or of existence beyond the grave. The proof, in *vv.* 14, of the teaching of *vv.* 12 evidently refers to the visible reign of natural death. And the comparison of Adam and Christ requires no other meaning of the word. Through one man's sin the race was condemned to go down into the grave. Through one man's obedience, and through one Divine proclamation, believers will obtain a life beyond the grave. The whole argument is but a development of 1 Cor. xv. 22.

In this section we have no direct reference to man's depravity as a result of Adam's sin. Had it been Paul's purpose to point out this result, the section would have been out of its place in the Epistle. For as yet he has not referred to any moral change as a result of Christ's death.

Section 14 developed Doctrine 2, (p. 121,) in its bearing upon the individual: § 15 develops its bearing on the race as a whole, and on our relation to the father of the race. In the reversal, not merely of the evils we have brought upon ourselves, but of those which come from a curse pronounced in the infancy of mankind,

we see the importance and the triumph of the Gospel. Again, in *ch.* iv. Paul supported Doctrine 1, (p. 115,) Justification through faith, by pointing out its harmony with God's treatment of Abraham. He has now supported Doctrine 2, Justification through Christ, by pointing out its harmony with God's treatment of Adam. He has thus given a wonderful and unexpected confirmation both of the Gospel and of the story of Paradise. Lastly and chiefly, in this section the Gospel is shown to be a solution (and it is the only conceivable solution) of what otherwise would be an inexplicable mystery. Independently of the Gospel, Paul has proved that men suffer and die because of the sin of one who lived long before they were born. Now, whatever theologians say, this would be, if it were the whole case, utterly inconsistent with every conception we can form of the justice of God. The teaching of § 10 shows that it is not the whole case, and supplies the complement. The pardon proclaimed through Christ for all men justifies the curse pronounced on all because of Adam's sin. Thus the dark shadow of death proclaims that a bright light shines beyond it. The Gospel vindicates the justice of God from doubts suggested both by the non-infliction, iii. 25, and by the infliction, of punishment in early days.

Notice that Paul accepts the story of Paradise as historic fact. But, that he refers only to the broad principles underlying it, leaves us uncertain whether he held the literal meaning of all its details.

ORIGINAL SIN. The Apostle has taught us that we die because Adam sinned. But neither here nor elsewhere do the Scriptures say plainly that the universal depravity of man has the same cause. That this is so, may however be inferred with certainty from the teaching of this section.

Paul has already frequently asserted, and everywhere assumes, the absolute universality of sin. All men not only have sinned, but apart from the Gospel are (ii. 1) now committing sin. Although some yield an occasional and fragmentary obedience, (ii. 14, 26,) none ever will or can obey (iii. 19, viii. 8) so as to satisfy the Law, and thus obtain the favour of God. Unless justified by faith, all men are (v. 6—10) morally powerless, godless, sinners, and enemies of God. This arises from the fact that sin is a power in whose grasp all men are or have been, (vi. 17,) and from whom no man (vii. 23) can free himself. Consequently, there is universal disobedience resulting from universal bondage. Now we cannot conceive that man was thus created. Contrast Gen. i. 31. A change has taken place. We seek its cause.

We shall learn in vi. 16—22 that to sin is to surrender ourselves to a power greater than our own power, to be its servants. Therefore, unless the sinner be rescued by one mightier than himself, his first trespass will be inevitably followed by a course of sin. Apply this principle to Adam. By his first act of sin he must have fallen into the power of sin. And, since the powers of evil are under God's control, this inner result of sin must have been by God's permission and ordinance. It was therefore a divinely inflicted punishment. God thought fit that the first act of disobedience should be followed by moral depravity. The consequences of Adam's sin were thus both outward and inward. God surrendered his body to the worms, and his spirit to the power of sin. Cp. i. 24, 26, 28.

We find the former part of the penalty inflicted on all Adam's children. From this we inferred that God treats them as sharers of their father's sin. But it is equally certain that the latter part of the penalty is inflicted upon all. For we find that all men are by nature slaves of sin. This must be by God's permission and ordinance. Therefore, just as Paul inferred in *v.* 14, from the universal reign of death, that all men die because Adam sinned; so now we infer, from the universal reign of sin, that all men have been given up to its power for the same reason. If so, the entire result, inward and outward, of Adam's sin, falls upon his children. They are in the same position, bodily and spiritually, as though they had themselves eaten of the forbidden fruit. Hence the strong words 'all sinned,' 'the many were constituted sinners.' And we understand Job xi. 12, xiv. 4, xv. 14, Ps. li. 5, Eph. ii. 2; and the teaching of almost every page of the Bible.

Therefore, using the word as in Philem. 18, we say that Adam's sin was reckoned, or imputed, to his children. This does not mean that God looks upon us as though we had ourselves committed Adam's crime; but simply that the evils which God threatened should follow sin have fallen upon Adam's children, by the decree of God, because Adam sinned.

It is true that this doctrine is only gathered by inference from the Bible. But the truths from which it is inferred are so plainly and frequently taught, and the inference is so simple and clear, that we accept it with complete confidence.

We have seen that the infliction of death upon those who had not personally sinned is reconciled with the justice of God by the gift to believers of eternal life through Christ. This does not imply that God, after pronouncing sentence upon the race, was under an obligation to provide a Saviour; but that He inflicted a punishment

which He would not have inflicted had He not already purposed to give Christ to die. This applies also to the inward penalty. Through Adam we became from birth slaves of sin : through Christ we are made by faith free from sin, vi. 22. And the moral degradation was inflicted in view of Him who redeems His people from all iniquity. Thus, in Christ, the imputation of Adam's sin is seen to be in harmony with the justice of God.

The above teaching is confirmed by the fact that children not only suffer and die, but become morally depraved, through their parents' neglect and sin. And if there be a God, it must be by His permission and ordinance that these results follow.

WHOM DID CHRIST COME TO SAVE? Under *v.* 18 I have tried to show that, in Paul's view, God's purpose of salvation had reference to the entire race. Under ix. 13 we shall see that this universal purpose is in harmony with God's sovereign election of the heirs of salvation. We will now compare the teaching of *v.* 18 with that of the rest of the New Testament.

In Jno. iii. 16 our Lord explains His assertion that the Son of man must be lifted up, by saying that God's love to the world moved Him to give His Son, in order that all believers may have eternal life. He further explains this by saying that God sent His Son to save the world. In Jno. vi. 51, He declares that He will give His flesh for the life of the world : in xii. 47, that He came to save the world. The Baptist taught (Jno. i. 29) that Christ takes away the sin of the world. Our Saviour thus plainly asserts that His coming was the result of God's love to the entire race ; and that God's purpose of salvation embraces the race. The beloved disciple who recorded the above words teaches that God sent His Son to be Saviour of the world, 1 Jno. iv. 14 ; and that He is a propitiation for the sins, not only of believers, but of the whole world, ii. 2. The emphatic words 'the whole world,' and the contrast with 'not for ours only,' make it impossible to doubt his meaning.

In 1 Tim. ii. 1, Paul bids us pray for 'all men,' and especially for kings and magistrates ; because such prayers are acceptable to God, who desires 'all men' to be saved. He proves this from the unity of God, and from the fact that Christ gave Himself a ransom for all. God is a Saviour, not only in a special sense (viz., in view of the result) of believers, but of 'all men,' iv. 10. His saving grace is for 'all men,' Tit. ii. 11. In each of these passages we have the distinctive word 'men,' in Rom. v. 18. And in 1 Tim. ii.

1—6, iv. 10, the context shows that Paul has in view others besides those who do or will believe.

Thus Christ and John and Paul say plainly and repeatedly that the love, and the purpose of salvation, which prompted the gift of Christ, had for their object, not a part, but the whole of mankind.

Dr. Hodge ('Systematic Theology,' ii. 544) and many others hold that the gift of Christ was prompted by God's special love to a portion of the race; and that to this portion God's purpose of salvation was limited. We have seen that this view contradicts the plain sense of many passages of Scripture. What are the reasons, stronger than the teaching of the above passages, which move these writers to accept it? Not express scripture statement. Not one verse says or seems to say that Christ did not die for all mankind. Dr. Hodge quotes Acts xx. 28, and Eph. v. 25, which say that Christ died for the church; Jno. x. 11, 15, that He died for His sheep; Jno. xv. 13, in which Christ's love is compared to that of a man for his friends; Jno. xi. 52, where we learn that He died that the scattered children of God may be gathered together. But these texts by no means contradict the much more numerous texts quoted above. The whole includes the part: and to assert something about a part does not in any way imply that it is not equally true, and true in the same sense, of the whole. This may be seen from 2 Cor. viii. 9, where Paul says that Christ became poor because of the Corinthian church, that they might become rich; and from Gal. ii. 20, where we read that Christ loved Paul, and gave Himself for Paul. The writer merely limits his attention for a moment, in one case to his readers, in the other to himself. Again, in general statements of the purpose of the death of Christ, the sacred writers never say that He died for a part of the race. In all the passages quoted by Dr. Hodge, the death of Christ is not the chief subject of discourse, but is introduced to give force to something else. In Jno. x. 11, after speaking of the sheep and the shepherd and in order to show us how good the Shepherd is, Christ tells us that He lays down His life for the sheep. In Acts xx. 28, when urging the elders to care for the church, Paul reminds them that it was bought with blood. In Eph. v. 25, he has already compared the wife to the church; and bids the husband copy the example of Him who loved the church, and gave Himself for it. In 2 Cor. viii. 9, the example of Christ is introduced to prompt the Corinthians to generosity. In Gal. ii. 20, Christ's love to Paul is given as the secret of Paul's life.

In accordance with the plain statements of Scripture, I hold that

Christ died for all men; that He died as much for one man as for another; and that God's purpose of salvation embraces the race. In stating my views, I need no plainer words than those which Christ and His apostles have put into my lips. And these plain words of Scripture are not contradicted by any others.

Two chief reasons are given for not accepting these passages in their natural sense. Some say that it is inconceivable that any should perish for whom Christ died; and that this is so evident that the sacred writers took for granted that their readers would apply this limitation to the universal expressions of the New Testament. But to say whether all for whom Christ died must necessarily be saved, rests with the sovereign election of God. He will have mercy on whom He has mercy. Had He thought fit, He might have brought to bear upon all for whom Christ died, influences which would have led them to salvation. But we have no proof that God does think fit to bring to bear upon them this irresistible influence. Paul twice (Rom. xiv. 15, 1 Cor. viii. 11) rests an exhortation on the possibility of the destruction of those for whom Christ died. And we see God's will resisted in the world around. Else we should not pray 'Thy will be done.' Do such abstract considerations justify a rejection of the plain and repeated teaching of Scripture? Again, Dr. Hodge objects that the plain meaning of these passages is inconsistent with the doctrine of election. Before we admit this objection we must be quite sure that the doctrine of election, as held by him, is as plainly taught in Scripture as is the doctrine that Christ died for all men. This is discussed in notes under ix. 13, 33.

I must also say that if Dr. Hodge be correct, if the Bible contain other passages so many and so clear, and so absolutely contradictory to the plain teaching expounded above, as to compel us to understand in a limited sense these emphatic and repeated universal expressions, we then stand face to face with a most serious difficulty. We have then in Scripture a flat contradiction. We cannot pair off opposing texts, and accept the doctrine taught by the greater number. I hold that every verse of Scripture speaks the truth, and is an essential part of the statement of the truth. But I could not say this if the plain teaching of ten passages were overborne by the equally plain teaching of twenty. My confidence in the meaning of Scripture would be gone. I should yield up my sword to the enemies of revelation.

It is vain for Dr. Hodge to say that Christ died, in some lower sense, for all men; to say that His death has brought to all men

various minor advantages. Apart from Christ, all men are dying. Looked at in view of eternity, and of eternal death, all advantages less than salvation are absolutely worthless. Unless Christ died in order to save all men, He did not in any sense whatever die for all men. Not only are we never taught that Christ died for one man in a higher, for another in a lower, sense; but such a distinction is impossible.

I notice also that Dr. Hodge, in his discussion of texts quoted by his opponents, (ii. 558,) passes over in silence the strongest texts, Jno. iii. 16, 17, vi. 51, xii. 47, 1 Tim. ii. 1—6, iv. 10, Tit. ii. 11, 1 Jno. ii. 2, iv. 14, as though they had no existence whatever. Of the universal expressions of Scripture appealed to in this note, he refers only, in his long chapter on the subject, to 1 Jno. ii. 2. But he spends considerable time over other texts, which are less definite, or do not refer to the subject at all. He thus overlooks the most important opposing evidence. On the other hand, he quotes all the New Testament texts in which Christ is said to die for the church, for the sheep, for His friends; and by speaking of them as "very numerous passages," and by not stating that they are all the New Testament contains, he gives the impression that the texts quoted are but a part of the whole. And he does not refer to Gal. ii. 20, 2 Cor. viii. 9, which have so important a bearing on the five texts he does quote.

SECTION XVI.

THE LAW WAS GIVEN TO PREPARE FOR THIS.

V. 20, 21.

But a law entered beside, that the trespass might multiply. But where sin multiplied, grace abounded beyond measure: [21] that, just as sin became king in death, in this way also grace might become king, through righteousness, for eternal life, through Jesus Christ our Lord.

In the last section we saw the bearing, each upon the other, of the two great events of the spiritual history of mankind. But Paul cannot overlook the third greatest event, the giving of the Law. In this section he tells us the purpose of the voice of Sinai in its relation to the voices in Paradise and from Calvary. This will teach us both the importance, and the subordinate position, of the

Law. It was only a means to an end; but a divinely chosen means to the noblest of all ends.

20. *A law:* the Mosaic Law in its abstract character. God gave from Sinai a rule of conduct. *Entered beside;* reminds us of the entrance of sin and death, *v.* 12. The Law followed in their steps. *That the trespass etc.:* purpose of God in giving *a law*. *Trespass*, refers to Adam's disobedience, *v.* 15; *multiply*, to the 'many trespasses' of *v.* 16. A rule of conduct was given at Sinai, that the disobedience which followed the first command might become many acts of disobedience. If the note on original sin be correct, the disobedience of Adam's children was the result of their father's first act of disobedience; and may therefore be justly described as a multiplication of the first trespass. This was the only possible result, and therefore in this verse it is said to be the designed result, of the gift of a divine law to a race born in sin. *Sin*, is used both for the abstract power of evil, and for a bad act; *trespass*, only for the latter. Hence the change from *trespass*, which recalls Adam's act, to *sin*. It prepares the way for the personification in *v.* 21 of the power of sin. The multiplication of the trespass was an extension of the dominion of sin. *Grace abounded beyond measure;* refers to *v.* 15. The one act of disobedience was followed by many such acts. Thus the empire of sin extended its sway. But this multiplication of the trespass, instead of calling forth a corresponding display of divine anger, called forth a display of God's goodwill to mankind greater in measure than the spread of evil.

21. Purpose of the display of God's grace. *Sin became king.* Cp. *vv.* 14, 17, 'death became king.' Death was the result of sin. Therefore the victory of death over all mankind showed forth the tremendous power of sin. Every corpse laid in the grave tells what sin can do. *Death* is the visible throne on which sin sits, and from which it proclaims its power. We have an illustration of this when men do wrong for fear of death. Cp. Heb. ii. 15. God's grace was manifested in order to erect on the ruins of the empire of sin and death an empire of grace and life. Just as Death and sin have been personified as kings, so is *Grace*. Practically Paul means that God, whose royalty is unchangeable, will rule us on the principle of showing us favour. In former times we were under a power whose sole purpose was to fight against God, and to slay His creatures. But we have now a King who is a personification of undeserved favour. *Through righteousness*, refers to the gift of righteousness through faith, the great subject of DIV. II.

God can show favour to sinners only by making them righteous. *For eternal life:* purpose of God's grace to us. *Through Jesus Christ;* concludes DIV. II., with what has been the leading thought of it.

We understand now the position of the Law in reference to the two great events of § 15. It was a result of Adam's trespass; and was given to multiply that trespass, and thus to prepare the way for the superabounding grace of God. We see its importance as a means to so glorious an end; and that its importance was derived from the greater importance of the Gospel.

We noticed under ii. 15 the close connexion between the Law as written in the heart, and as written on the tables of stone. Each supports the authority of the other. The latter only is referred to here: but these words are doubtless true of both. Had man received no rule of right and wrong, his depravity would never have shown itself. There would have been neither morality nor immorality. And if so, the full result of Adam's sin would never have been known. By erecting a barrier against sin, God has proved how mighty is the power which breaks down the barrier, and how tremendous are the results of Adam's disobedience.

Notice that the purpose of the Law, as given here, supplements and explains that given in iii. 19. The Law commends itself to man's judgment as right; and, by bidding him do what is beyond his power, compels him to do what he knows to be wrong, and thus produces a consciousness of guilt. In this way it drives us to Christ for pardon and deliverance.

DIVISION II. is now complete. The whole of it is a logical development of the two great doctrines asserted in § 10. Sections 11—13 refer to Doctrine 1, (p. 115,) Justification through faith; and show that it shuts out all self-exultation, but is in harmony with God's treatment of Abraham: §§ 14—16 develop Doctrine 2, (p. 121,) Justification through the death of Christ; and show that it gives us a well-grounded exultation in hope of glory, and is in harmony with, and is the only conceivable explanation of, God's dealings with mankind in Adam.

Notice the complete confidence with which Paul accepts the facts and utterances of Genesis; and makes use of them to defend Doctrines 1 and 2, assumed in § 10. His confident appeal proves that in the days of the apostles the authenticity of Genesis was admitted by Jews and Christians. If we accept the story of Genesis as correct, we shall be unable to resist the arguments of §§ 12 and 15. And if we also accept the Doctrines assumed in

§ 10, Paul's reasoning will compel us to admit the teaching of the entire Division.

DIV. II., like DIV. I., concludes with an exposition of the purpose of the Law. The difference between the two expositions marks the progress we have made. DIV. I. left us trembling beneath the shadow of Sinai, silent and guilty. But we have just learnt that the thunders of the Law are a voice of mercy, designed to lead us to Christ, and thus to eternal life. DIV. I. made us conscious of our guilt. DIV. II. has reconciled us to God, made us conscious of His smile, and opened before our eyes a prospect of everlasting glory. But as yet we have heard nothing of an inward moral change. This will be the lesson of the great Division before whose portal we now stand.

DIVISION III.

THE NEW LIFE IN CHRIST.

VI.—VIII.

SECTION XVII.

IN THE DEATH OF CHRIST WE DIED TO SIN.

VI. 1—10.

What then shall we say? Are we to continue in sin, in order that grace may multiply? [2] *Far from it. We who died to sin, how shall we still live in it?* [3] *Or, do you not know that as many of us as were baptized for Christ, were baptized for His death?* [4] *We were buried therefore with Him through our baptism for death; in order that, just as Christ was raised from the dead through the glory of the Father, in this way also we may walk in a newness of life.* [5] *For if we have become united in growth with the likeness of His death, on the other hand we shall be also with that of His resurrection.* [6] *Knowing this, that our old man was crucified with Him, that the body of sin may be made of no effect, that we may no longer be servants to sin.* [7] *For he that has died is justified* from*

* Or, Has been justified.

sin. [8]*But if we died with Christ, we believe that we shall also live with Him:* [9]*knowing that Christ, raised from the dead, dies no more; of Him, death is no longer lord.* [10]*For the death He died, He died to sin once: but the life He lives, He lives for* God.*

On entering this chapter we are at once conscious of a complete change of tone and feeling, a change more remarkable than that of iii. 21, because not accounted for by the altered position and prospects of the persons referred to. Justification, the great feature of DIV. II., meets us no more. Other ideas take its place. We have entered another court of the temple. DIV. II. revealed to us deliverance from the anger of God revealed in DIV. I.; and restoration to God's favour. DIV. III. will reveal deliverance from the power of sin, and a new life free from sin. The one teaches what we receive through Christ; the other, what we are in Christ. The order is significant. We are first reconciled to God; and then rescued from the power of sin. In *ch.* vi., we have the new life in its relation to sin and to God; in *ch.* vii., in its relation to the Law; in *ch.* viii., in relation to the Holy Spirit. DIV. II. was a logical development of the two great Doctrines of § 10. In DIV. III. are assumed other fundamental Doctrines, from which are derived results of an altogether different kind.

1. Questions suggested by *v.* 21. We there saw God using means to multiply the one trespass of Adam into the many trespasses of his children. Must we infer from this that we shall carry out God's purposes by increasing the number of our sins, that they may show forth the superabundant kindness of God? This was the actual result of Paul's own early hostility (1 Tim. i. 14) to the Gospel. Shall we deliberately plunge into sin to bring about a similar result?

2. An emphatic denial, supported by two questions, in which Paul introduces another fundamental Doctrine. The questions of *v.* 1 are thus stepping stones to another platform of teaching; and show that the new Doctrine guards from perversion the doctrines of DIV. II. We must not continue in sin: because God's purpose is that we be dead to sin, and living for God, § 17; and because sin is obedience to an enemy whose purpose is death, § 19. *Died to sin: vv.* 10, 11, vii. 4, Gal. ii. 19, vi. 14: separated by death from all contact with sin. For our chief idea of death is complete separation from the world in which we lived. Cp. Col. ii. 20, 'died with Christ from the rudiments of the world.' Paul assumes that

* Or, To God.

we are in some sense *dead to sin*. If he can prove this, he will compel us, by the very meaning of the words, to admit that in the same sense we can no longer *live* in sin.

3. A question introducing, as something well *known*, a proof that we are dead to sin. *Baptized:* the formal and visible gate into the Christian life. Since Paul has not yet spoken of salvation except through faith, we must understand him to refer here to the baptism of believers. Cp. Gal. iii. 26f, Col. ii. 12. It was the chief mode of confession, which, together with faith, is the condition of salvation, x. 9. *For:* i. 1, v. 15, 18, etc. *Baptized for:* found, variously translated, in Gal. iii. 27, 'for Christ;' Mt. xxviii. 19, Acts viii. 16, xix. 5, 'for the name of Christ;' here, 'for the death of Christ;' 1 Cor. x. 2, 'for Moses;' 1 Cor. i. 13, 15, 'for the name of Paul;' Mt. iii. 11, 'for repentance;' Mk. i. 4, 'for forgiveness of sins.' It means that Baptism is designed to place the baptized in a new relation to the object named; but does not say exactly what the relation is. The new relation to Christ of the baptized is an inward and spiritual contact with Him, which makes them sharers of Christ's life and moral nature, *v.* 5, 1 Cor. vi. 17. Cp. Gal. iii. 27.

That God designs the justified to be thus united to Christ is Doctrine 3, the new fundamental truth on which rests the argument of this section. This great Doctrine Paul expects his readers to *know*. In the rest of § 17 he expounds it by a contemplation of Him with whom God designs us to be united.

For His death; expounds from the facts of Christ's life what is implied in *baptized for Christ*. Christ's life in heaven differs from His life on earth in that He is now absolutely separated from man's sin, under the weight and curse of which He once groaned. The separation came through His own death. In the morning He seemed to be at the mercy of His foes. In the afternoon He felt the burden of the curse. But at sunset the Saviour was free. By death He had escaped from all contact with the powers of darkness. Therefore to be sharers of the life of Christ is to be sharers of a life which has been separated by death from all contact with sin. And to be *baptized for Christ* is to be *baptized for His death*. They in whom the purpose of baptism is accomplished are sharers with Christ of the result of His own death, viz. complete separation from sin. In this sense they are 'dead to sin.'

4. Inference from the above-given purpose of Baptism. If it was designed to make us sharers of Christ's separation by death from all contact with sin, it was the funeral service of our old life. For

burial is the formal announcement to the world that the man is dead; and completes the separation by removing the man's body from the world in which he lived.

From the earliest sub-apostolic writings we learn that immersion was the usual, though not the only valid, form of Baptism. Barnabas (about A.D. 100) says, in *ch.* xi. of his Epistle: "We go down into the water full of sins and defilement, and we go up bearing fruit in the heart." And we cannot doubt that to this Paul refers. Even the form of their admission to the church sets forth a spiritual burial and resurrection. But this is a mere allusion. The argument is complete without it. The hour of their baptism in which they ranged themselves in the ranks of the persecuted followers of Christ was no doubt indelibly printed on the memory of Paul's readers. He here tries to teach them the nature of the Christian life, of which that hour was designed to be the beginning.

Paul has now proved from God's well-known purpose that believers should be sharers of the life of Christ, and from the fact that Christ's life is one which by death has been separated from all contact with sin, that God designs His people to be dead to sin; and that their baptism was the funeral service of the old life. Therefore to continue in sin is to renounce the character which at baptism they assumed. But he does not suppose that this complete separation from sin is realised in all his readers. Else the exhortations of *vv.* 11—13 would be needless. But this does not weaken the argument: for this rests on the purpose of God. Paul has proved that to continue in sin will not advance, (*v.* 1,) but will hinder, God's purpose concerning them.

That just as etc.: further purpose to be achieved by our union with Christ in His separation from sin, viz., that we may live a life altogether new. Paul is thus paving his way to the exhortation of *v.* 11. *For death;* keeps before us 'for His death,' *v.* 3, which is further expounded in *vv.* 5—7, 11*a*, as the negative side of God's purpose. *Newness of life*, expounded in *vv.* 8—10, 11*b*, is the positive side of it. *Christ was raised* by means of an outshining of the grandeur of God. *The glory*, as in Jno. xi. 4, 40, rather than the power, as in 2 Cor. xiii. 4, *of the Father* is mentioned to recall the admiration of God evoked by the resurrection. *Newness of life:* an entirely *new* state of things, of which *life* is the great feature. Everything is new: for God is now the one aim (*v.* 11) of all we do. Cp. 2 Cor. v. 13—17. *In this way;* teaches that each side of this comparison supplements the other. Christ's resurrection led Him to a life altogether different from His life on earth. And

our new life is possible only by spiritual resurrection wrought (Eph. i. 19f) by God.

5. Proof that our burial with Christ was designed to lead to a life altogether new. *United in growth.* Our union with Christ is such that His human development is our development; that the facts of His human life reproduce themselves in us. They are already reproduced in our spirits; and will be in our bodies, Phil. iii. 21. *Likeness:* i. 23, v. 14. By union with Him we spiritually undergo a death *like* His. *We shall be:* as in iv. 24, v. 14, 19. For Paul was himself already (Gal. ii. 20) living a resurrection life.

6. In *v.* 5 Paul began his proof that God designs us to share Christ's resurrection life, a life altogether new to us, by saying that our union in growth with Christ could not end with union in His death; that since with Christ death was followed by a life altogether different from His life on earth, so it must be with us. Verse 6 proves this inference by stating the moral meaning and purpose of our union with Christ's death. *Our old man:* Eph. iv. 22, Col. iii. 9. So complete is the change, that Paul says that the man himself is dead. *Crucified:* not dying upon the cross, but actually dead (*vv.* 7, 8, 11) with Christ. Cp. Gal. ii. 19f, vi. 14. It is a vivid picture, like 'blood' in iii. 25, v. 9. Had not He died, we could not (iii. 26) have been justified; and therefore could not have been united to Christ. Consequently, our separation from sin is the result of His death. We may therefore overleap the ages, and say, On that cross my old life of sin came to an end: the nails which pierced His sacred hands and feet destroyed my old self. Christ and we were separated from sin by the same mysterious death; and therefore we are dead with Christ. Observe that although Paul says that our old man is dead, and although (Gal. ii. 20, vi. 14) it was so with him, he does not suppose it (*vv.* 11—13) to be so with all his readers. But this does not affect the argument, which rests on the purpose of God. *Body of sin:* the sinner's own body, which is under the power of sin, *v.* 12. The importance in Paul's theology of the human body permits no other interpretation. See vii. 5, 23. *Made-of-no-effect:* completely lost its power, iii. 3, iv. 14. Our body is the link which binds us to the world. Through it the world acts upon us, and we upon the world. In former times, sin, the animating principle of the world, ruled us through the indolence, appetites, necessities, dangers of the body. We committed sin to pamper or preserve the body: and we could not resist the influence of the body. The reign of sin in our body (*v.* 12) made it a *body of sin.* But now so complete is our deliverance,

that our body is practically dead : its power is utterly gone. (But our body even now spiritually partakes the resurrection power of Christ. It is both dead and risen from the dead. For it is a living sacrifice, xii. 1.) *Servants :* i. 1. Sin is a master who once ruled us through our own bodies. The power of the body has been destroyed, that henceforth we may be free from the tyrant. These words prepare the way for §§ 18 and 19.

7, Explains how crucifixion with Christ releases us from serving sin. *Justified :* proclaimed by law to be free *from sin*, (Acts xiii. 39, Sirach xxvi. 29,) i.e. from its penalty, or from sin as an adversary at law who claims rights over us. Practically, these expositions coincide. For surrender to the power of sin is the penalty of sin. *Died*, suggests the penalty of sin : *v.* 6 suggests its power. Paul states the general principle that a man who has paid the penalty is by law proclaimed free. Now Christ has paid the full penalty of sin. Therefore we were made sharers of His crucifixion, that thus we may share His complete liberation (*v.* 10) from sin. The legal term *justified* is a forerunner, as is *v.* 14, of the teaching of vii. 1—4.

8. *Died with Christ :* shared with Christ the separation from sin which was to Him the result of His own death. Just so 'all sinned' (*v.* 12) denotes that we shared with Adam the consequences of his own sin. *If we died with Christ*, sums up *vv.* 6, 7, which expound *v.* 5*a*. *We shall live etc.*, then repeats the inference of *v.* 5*b*. These last words will be proved in *vv.* 9, 10. *Believe :* an assurance derived in this case from reasoning, viz., from 'knowing that Christ dies no more, etc.' Paul makes the assurance prominent as one which all must admit to be reasonable, and must share with him. *Shall :* as in *v.* 5*b*, the logical future. If we share the result of Christ's death, we expect to find that we share His resurrection life. This verse is parallel to *v.* 5.

9, 10. Just as in *vv.* 6, 7 Paul supported *v.* 5*a* by expounding our union with the death of Christ ; so now he supports *v.* 5*b* by expounding the resurrection life of Christ. *No longer lord ;* expounds *dies no more.* Cp. v. 14, 17. Verse 10 proves *v.* 9. Notice the essential connexion, in Paul's thought, of sin and death. To be dead to sin is to be free from the rule of death. *Died to sin :* was separated by death from contact with sin. *Once :* emphatic. *He lives for God :* of Him every thought, word, act, points to the Father. His every purpose and effort aims at the accomplishment of the purposes of God. These words therefore assert that Christ's life is a holy life ; and thus agree with i. 4, which teaches that the

spirit which dwelt in His human body was a spirit of holiness. Consequently, to 'live with Him' means to be holy as He is. *He lives for God*, describes, not a life entered by Christ at death, but His own unchanging life. It completes the picture of the moral nature of Christ. When we see Him escaping, through death, from all contact with sin, and living a life of which God is the only aim; and when we remember that He died that we may share His separation from sin, we cannot doubt that he died that we may also share His life of devotion to God.

ARGUMENT. Christ once lived under the curse of sin, and in a body over which death ruled. He died, and rose from the dead. By dying once, He escaped for ever from the curse of sin: and from death, the result of sin. He now lives a life of which God is the only aim. In former days we did the bidding of sin; and were thus exposed to the anger of God. To make it consistent with His justice to save us, God gave Christ to die; and raised Him from the dead. His purpose is to unite us to Christ, so that we may share Christ's life and moral nature. For this end we were formally united to Christ in Baptism. We were thus joined to One who was by death set free from death, and was raised by God into a deathless life. Therefore, if the purpose of God be realised in us, we are practically dead with Christ. And, if so, all law proclaims us free. We therefore infer that the purpose of our death with Christ is to free us from the service of sin. And if so, we also infer that our union with Christ is more than union with His death. For we see Christ not only free from sin, but living a life devoted to God. And we know that such devotion to Himself is what God requires from us. Therefore we are sure that God designs us to be united to Christ, both in His freedom from sin and in His active devotion to God. Consequently, to live in sin is to resist God's purpose for us, and to renounce the new life to which Baptism was designed to lead us.

The weight of this argument rests on the purpose of God, which is kept before us throughout.

The arguments of DIV. II. rest upon the fundamental Doctrines of Justification by Faith and through the death of Christ. We have here a THIRD FUNDAMENTAL DOCTRINE, viz., that God designs the justified, His professed followers, to be so united to Christ as to share all that He has and is. This doctrine underlies *v.* 3 and the whole section; and is assumed by Paul without proof and with perfect confidence. That it permeated and moulded his whole thought and life will become increasingly evident as we read

and ponder his various writings. The same doctrine is equally prominent in the writings of John, 1 Ep. ii. 6, 24, 28, iii. 6, 24, iv. 17; and is by him expressly attributed to Christ, Jno. xv. 1—8, xvii. 21, 26. It gave rise to the remarkable phrase, very common both with Paul and with John, 'In Christ,' *vv.* 11, 23, viii. 1, 2, etc.; which we can trace (Jno. xv. 2ff, xvii. 21) to the lips of Christ. That this remarkable doctrine is assumed with complete confidence but without proof by the two greatest apostles, men altogether different in temperament and modes of thought and almost unknown to each other, and that by one of them it is expressly attributed to Christ, can be accounted for only on the supposition that, like Doctrines 1 and 2, it was actually taught by Christ. And this proof is independent of the apostolic authority of Paul or John.

The broad and general doctrine that God designs His people to be, by actual spiritual contact, sharers of all that Christ has and is, derives its practical and moral worth from the doctrine, assumed in i. 4, that the spirit of Christ is an impersonation of holiness, i.e, that Christ's whole life, on earth and in heaven, is an outflow of absolute devotion to God. This doctrine Paul combines with the above general doctrine in *v.* 10; and thence deduces the more specific doctrine that Christ died and rose in order that by actual contact with Him His own devotion to the Father may be reproduced in the hearts and lives of His people. This doctrine is in wonderful harmony with, and is the necessary complement of, God's claim announced again and again in words to Israel at Sinai, (Ex. xix. 6, Lev. xx. 26,) set forth in the symbolic ritual of the Old Covenant, and embodied in the word 'holy,' by which the people of the New Covenant, and in some measure of the Old, were designated. For only by union with the 'Holy One of God' can the holiness which God requires be realised in His people. When combined with the teaching that Christ is absolutely holy, this third fundamental Doctrine may be summarily stated as Sanctification in Christ.

Notice also that this doctrine receives its chief significance from, and thus in some measure implies, Doctrine 2, Justification through the death of Christ. For if He saves us from sin by that death by which Himself escaped from His foes, and if His resurrection is the sure ground of that faith by which we obtain the blessings bought by His death, then are we sharers with Him of the benefits of His death and resurrection in a sense otherwise inconceivable. Thus each doctrine accords with the other. We are justified through the historic fact of Christ's death long ago: and through

actual spiritual contact now with the Risen Saviour we are sanctified.

Again, just as the practical worth of Doctrine 2 rests upon Jesus' claim to be the Son of God, so that of Doctrine 3 rests upon His claim to be essentially holy. That He who died for us is the Son of God, reveals to us the infinite Love of God, which assures us that His promises cannot fail. That He with whom God designs us to be spiritually one is an impersonation of Devotion to God implies that God designs us to be animated by a similar devotion. Hence, at the beginning of the Epistle (i. 4) Paul declares that in the resurrection of Christ each of these claims was made good.

Once more. Just as Doctrine 2, Justification through Christ's death, reconciled Doctrine 1, Justification through faith, with the Justice of God; so Doctrine 3 reconciles Doctrines 1 and 2 with the Holiness of God. Because God is holy, He claims to be the one aim of His creature's every purpose and effort. But we have seen Him receiving into His favour, through the death of Christ, men who until now have been living for sin and self. We can reconcile this with God's claim to be the aim of His people's life only by the doctrine that He designs the justified to be also holy. Therefore, as Justification through faith is reconciled, by the doctrine of Justification through the death of the Son of God, with the Righteousness of God manifested in the commandments and threatenings of the Old Covenant; so it is reconciled, by the doctrine of Sanctification in Christ, with God's Holiness as manifested in the ritual of the Old Covenant.

Thus each of these three great Doctrines implies and confirms and supplements the others.

SECTION XVIII.

THEN SERVE SIN NO MORE.

VI. 11—14.

In this way also you reckon yourselves to be on the one hand dead to sin, but living for God, in Christ Jesus.* 12 *Then let not sin reign as king in your mortal body, in order to obey its desires.* 13 *Neither present the members of your body, as weapons of unrighteousness, to sin: but present yourselves to God, as if living*

* Or, To God.

from the dead; and the members of your body, as weapons of righteousness, to God. 14 *For, of you, sin shall not be lord: for you are not under law, but under grace.*

In § 17 Paul proved that God wills us to be dead to sin and living only for God. In § 19 he will prove, by a comparison of the old life and the new, that this is for our good. In this section he teaches how God's purpose may be realised in us; and exhorts us to claim its realisation. Verse 11 is a practical application of § 17: *vv.* 12, 13 prepare the way for § 19: *vv.* 12, 13*a* correspond with *v.* 11*a*; *v.* 13*b*, with *v.* 11*b*. In *v.* 14*a*, the exhortations are supported by an encouraging assurance, which is itself supported in *v.* 14*b* by a great truth which is a forerunner of *ch.* vii.

11. *In this way:* just as Christ once for all died to sin and now lives for God. *Reckon:* a mental calculation, as in ii. 3, iii. 28. Since it is followed by an assurance resting upon God's word and revealed purpose, it is the mental process of faith. *On the one hand;* makes death to sin and life for God distinct objects of thought. The words *in Christ* are all-important with Paul and John. Cp. *v.* 23, viii. 1f, xii. 5, xvi. 3, 7, 9f, etc. They are explained in Jno. xv. 1—7. Christ is the life-giving element in which we live and breathe; and the root from which as branches we each moment draw our life. Only so far as we abide in Him are we separate from sin, and living a life devoted to God. If we leave Him, we are again alive to sin, and living for self.

We have here a complete description, negative and positive, of subjective holiness. See note under i. 7. To be holy, is to live to advance the purposes of God. But this implies constant victory over all sin. For all sin is resistance to God. And only by devoting our powers to the service of God can we conquer sin. Hence the positive and negative sides of holiness always go together. But it is well to make them, as in this verse, distinct objects of thought and faith.

Verses 12, 13, xii. 1, xiii. 14, prove that this exhortation is not, like that of v. 1, merely rhetorical. Paul does not suppose that all his readers are actually dead to sin, etc. This experience is thus contrasted with justification, to which no sacred writer exhorts his readers, but which they all assume their readers actually to enjoy. Cp. v. 1—11, 1 Jno. ii. 12. We have therefore two stages of the Christian life, distinct in thought and perhaps in time. The 1st saves us from the anger of God; and therefore, because of the teaching of Div. I., implies salvation from the commission of actual

sin. But sin injures and pollutes even those who do not actually break the express commands of God. The 2nd stage saves us from sin so completely, that it is compared to Christ's deliverance by His own death from the curse of sin. We may conveniently speak of it as full salvation.

In this verse we learn how to obtain this full salvation. It is not an impracticable ideal; or one to be obtained only by few, and after long spiritual effort. Paul says that God designs baptism to be the entrance into it. It is therefore designed for the lambs who have lately entered the fold. They obtain it by reckoning at God's bidding, i.e., by believing, that it is already theirs. This implies that our separation from sin and devotion to God are God's gifts to us, and work in us. (Chapter viii. will tell us the divine Agent through whom these gifts are conveyed to us.) And it implies that God gives them to us in the moment we believe them to be ours. Else our reckoning, which we make at His bidding, is a mistake.

We come therefore to the cross and to the empty grave of Christ. We remember the sinlessness and the devotion to God of the dead and risen Saviour. We know that He died that we, by spiritual union with Him, may be like Him. Perhaps until this moment we have been sadly alive to sin, and but partly devoted to God. But God bids us reckon ourselves to be sharers of the death and life of Christ. In view of God's purpose, and of Christ's death, we dare not hesitate. In contradiction to our past experience we say, I am dead to sin: henceforth I live only for God. What we say, we reckon, at God's bidding, to be true. And God realises in us, by union with Christ, His own word and our faith. Henceforth, so long as we maintain our confidence, we find by happy experience that, by the grace and power of God, in a measure unknown to us before, we are separated from sin and are living for God.

This verse contains the FOURTH FUNDAMENTAL DOCTRINE of this Epistle, viz., that God's purpose, set forth in Doctrine 3, is realised in us by faith. This is a development of Doctrine 1; as is Doctrine 3 of Doctrine 2. For complete harmony with God, holiness is as needful as justification. And we are as little able to make God the one aim of our future life as to atone for past sins. When therefore we have learnt that God designs us to be righteous by participation in the results of Christ's death, and holy by union with His life, and when we have learnt that we become righteous by faith, we are prepared to believe that by faith we shall also become holy. Thus Doctrines 1 and 4 support each other, and stand or fall together. Consequently, the proof in *ch.* iv., that

Justification through faith is in harmony with the Old Testament, applies equally to Sanctification through faith. We there learnt that all the blessings of the Old Covenant were the result of Abraham's faith : and we now learn that not only justification but sanctification is obtained through faith. Paul's explicit assertion and abundant defence of faith as the condition of justification gives him a right to assume it silently, as he does here, as the condition of sanctification.

12. *Then let not etc.* Since God wills you to be dead to sin, do not obey the desires of the body. Else you will remain under the power of sin. *Reign*, and *body*, refer to *v.* 6, and v. 21. *Body :* not bodies, i. 21. *Mortal body :* viii. 11. *Desires of the body :* tendencies in our body which go out after various objects needful or pleasant to it. These desires lead to 'actions of the body,' viii. 13. Since they arise from the nature of the body, and are common to all men, and in part to animals, they are also called 'desires of the flesh,' Gal. v. 16, 24, Eph. ii. 3. *In order to obey etc :* purpose to attain which men permit sin to become their king. They wish to gratify, or, as Paul correctly describes such gratification, *to obey, the desires* of the body. They can do this only by committing sin, i.e., by submitting to the power of sin. Sin then sets up its throne in the man's body, and rules him through the desires of the body. In the word *mortal* an argument lies. That the body is not rescued from corruption is a reason why we should not permit it to usurp power over us. It is not yet free from the dominion of the foe.

13. Practical result of obeying the desires of the body. To do so is to place our bodily powers at the disposal of sin, to be weapons with which it will carry on unrighteous war. If we sinfully indulge the body, our lips and hands and feet will work out the purposes of one who is essentially hostile to that which is right. This exhortation supports the last. That sin is fighting against that which is right, and desires to use us as his weapons, is a reason why we should not allow him to become our king, i.e., why we should not obey the desires of the body. *Members :* parts of the body. So always in the New Testament. Its wider modern use has led me to render it *members of your body.*

Present yourselves to God : place your powers at His disposal, i.e., resolve that henceforth you will exist, and use all your powers, opportunities, and time, to work out His purposes. *As if living from the dead ;* recalls the reckoning of faith in *v.* 11. Unless, in reliance upon the word of God, we venture to look upon ourselves

as having passed, by union with the death and resurrection life of Christ, into a new life, our resolution will be vain. For, the accomplishment of our own resolution is God's work in us and gift to us on the condition of faith. *Dead:* in its simplest sense, the death of the body. We must look upon ourselves *as if* our life had come to an end, as if we had been laid in, and raised from, the grave; and, viewing our former life as a thing of the past, and ourselves as raised by the power of God into a life altogether new, solemnly resolve that henceforth we will live for God. *The members of your body:* practical development of *present yourselves.* Cp. xii. 1. To resolve that God shall be the aim of our being is to resolve that our lips shall speak His message, our hands do His work, our feet run on His errands, and our life show forth His glory. This verse will be supported in § 19, by a comparison of the two courses here set before us.

14. The realisation of our purpose to use our powers for God, implies deliverance from sin. Therefore Paul, to encourage us to make this purpose, assures us that the yoke of sin will be broken. Unless we believe this, our purpose will lack the faith which is absolutely essential for its realisation. *Under law:* the Mosaic Law as an embodiment of the principle, Do this and live. So 1 Cor. ix. 20, Gal. iv. 4f, 21. *Under grace:* under the rule of grace, v. 21. Paul here says that the Great Ruler does not make our deserts but His own goodwill the standard of His rule of us. Had God treated the world on the principle of strict law, viz., Do this and live, He would never have given His Son to die. Had He thus treated us individually, He would not have brought to bear upon us, in the midst of our sins, those influences which (ii. 4) have led us to salvation. Upon the ground that God treats us, not according to our works, but according to His undeserved favour, rest all our hopes of deliverance from sin. Though we deserve to be given up to the power of the tyrant whom we chose for our lord, we come to God, and confidently claim to be set free from his rule. This verse is a forerunner of *ch.* vii. It is inserted here to give rise to a plausible objection, in order to show that the objection is overthrown by the teaching of the next section.

Notice that complete deliverance from sin and full devotion to God come through (*v.* 11) faith, and (*vv.* 12, 13) self-consecration. These must go together. Unless we willingly embrace God's purpose concerning us, by resolving that we will avoid all sin, and will make Him the one purpose of our being, we cannot believe that we are dead to sin and living for God. And unless our self-consecra-

tion be accompanied by an assurance resting upon God's word and promise that by spiritual contact with Christ we are saved from sin and enabled to live for God, our consecration will be in vain.

Self-consecration and sanctifying faith are analogous to repentance and justifying faith. In the latter we resolve to turn from sin and obey the Law of God; and we believe the promise of pardon. In the former we resolve to turn from self and make God the aim of our every effort; and while we thus resolve we venture to believe His promise that what we resolve He will work in us.

SECTION XIX.

EXPERIENCE PROVES HOW BAD IS THE SERVICE OF SIN.—VI. 15—23.

What then? Are we to commit sin because we are not under law, but under grace? Far from it. [16] *Do you not know that, of Him to whom you present yourselves as servants for obedience, you are servants, of him whom you obey, whether indeed of sin, for death, or of obedience, for righteousness?* [17] *But thanks to God that, you were servants of sin, but you obeyed from the heart the type of teaching to which you were given up.* [18] *Moreover, having been made free from sin, you were made servants to righteousness.* [19] *I speak as a man because of the weakness of your flesh. For, just as you presented the members of your body, as servants, to uncleanness and to lawlessness, for lawlessness, in this way now present the members of your body, as servants, to righteousness for sanctification.* [20] *For, when you were servants of sin, you were free in regard of righteousness.* [21] *What fruit then had you at that time of the things of which you are now ashamed? For the end of those things is death.* [22] *But now having been made free from sin, and having been made servants to God, you have your fruit, for sanctification; and, as the end, eternal life.* [23] *For the wages of sin is death: but God's gift of grace is eternal life, in Christ Jesus our Lord.*

Paul will now describe the two courses set before us in *v.* 13; and thus give good reasons why we should refuse the one and choose the other. He will also show that the same reasons guard from perversion the teaching in vii. 1—6 that we are dead to the

Law. He therefore gives beforehand in *v.* 14 the result of vii. 1—6 : in *v.* 15 he states a possible perversion of it : and then, in the form of a reply to this perversion, he proves in *vv.* 16—23 that it is for our good to accept the counsel of *vv.* 12, 13.

15. *What then?* Shall we commit sin because the purpose of God's rule is, not to treat us according to our conduct, but to do us good? The man of ii. 4 did so. And many have broken human laws because they believed that the king's known favour would shield them from strict justice. Just so, some are careless about the commands of God because God has promised to forgive sin. This is practically the error of vi. 1, in another form. It is the most fatal perversion to which Justification by faith is exposed. This section will complete the reply to it begun in § 17. Paul there taught that to commit sin is to run counter to God's purpose : he will now teach that to do so is to surrender ourselves to be the servants and the victims of a murderer.

16. *Do you not know?* The above question arises from ignorance. They who thus commit sin know not what they do. In its simplest order this verse would be, 'Do you not know that you are servants of Him to whom you present yourselves as servants for obedience, i.e., of him whom you obey, whether etc.' The order is inverted to give prominence to *present yourselves;* and thus to show that this verse explains *v.* 13. *Whom you obey* explains *to whom you present etc.* This verse implies the universal principle that, if we do a man's bidding, we so far make ourselves his servants and use our powers to work out his purposes. Our lips or hands thus become his weapons. Cp. Aristotle, 'Nic. Ethics' VIII. xi. 6 : "The servant (slave) is a living instrument : the instrument, a lifeless servant." Therefore, before we do the bidding of another, we must inquire who he is, and what are his purposes. *Servant:* i. 1 : one who does the bidding of another. It is the key-note of this section. When used in contrast to 'freeman,' as in *vv.* 18, 22, 1 Cor. xii. 13, it denotes one who is compelled to work out the purposes of another. But compulsion is not referred to here. We do not necessarily put ourselves into the power of him whose bidding we do. The solemn truth that sinners are the bondmen of sin, (Jno. viii. 34,) is not needful for the argument of this section. *Whether indeed etc.;* applies the above universal principle to the alternative of *v.* 13. *Death:* not the death of the body—for this is not the result of our own sin—but the death of body and soul, Mt. x. 28, Rev. xx. 14. Cp. *vv.* 21, 23, viii. 13. It is the 'destruction' of ii. 12. All *sin* tends to *death.*

Or, in Paul's personification, death is the one purpose of sin. Consequently, on the above principle, they who obey sin, i.e. they who commit sin, give themselves to it to work out its purpose of death. *Obedience:* also personified. We must conceive a being whose entire character is submission to God; and whose one purpose is to lead men in a way corresponding to the will of God. This word gives prominence to the truth that our life must be submission to a higher power. *Righteousness:* i. 17: that conformity with the Law which is the result of obedience, and which the Judge approves. This verse implies that we must either commit sin, and thus work out the constant tendency of sin, viz. death: or obey God, and thus do that which the Judge approves. With the remarkable personifications of this section, compare that of 'Wisdom' in Prov. viii. etc. and in Wisdom x.

17. The application of the universal principle of *v.* 16 to the two courses of *v.* 13 reminds Paul that these two courses are known to his readers by actual experience. The remembrance of their change calls forth *thanks to God.* In *vv.* 17, 18 he describes the change: in *v.* 19 he repeats, in view of it, the exhortation of *v.* 13: and in *vv.* 20—22 he supports the exhortation by recalling the contrast of the past and present. *You were:* not equal to 'you have ceased to be.' This is reserved for *v.* 17*b*. Their terrible position in former days increases Paul's gratitude to-day. *Type of teaching:* the teaching, not in its fulness, but in a general outline. See under v. 14. The English word 'stamp' is used in a similar way. These words remind us that their 'obedience' took the form of submission to the Gospel which by God's grace had been preached to them. Cp. i. 5, Acts xvii. 30. The type of teaching was Paul's gospel, ii. 16, in contrast with Jewish perversions, Gal. i. 6: but not with the teaching of the other apostles. I hope to show that the teaching of the various sacred writers, though different in form, blends in one grand harmony. And we cannot conceive Paul thanking God that the Romans heard the Gospel from men taught by himself, rather than from the disciples of Peter or James. This verse proves that *given up* does not necessarily imply, though it frequently refers to, surrender to a hostile power. So Acts xiv. 26. In the providence of God these people were handed over to the Gospel as preached by Paul, that their hearts and lives might be moulded by it. And they obeyed the teaching under which they were placed. The patriarchs, and the Israelites under Moses and under the prophets, were handed over to another type of teaching.

18, Continues the description of the change. When they obeyed

God, they were made free from sin, and became the servants of Him whom they obeyed. *Righteousness:* personified, like 'obedience,' *v.* 16. The latter makes prominent the idea of submission; the former, that of law. They now obey one whose essence is conformity to the Law of God. Paul has no need to remind us that the change was wrought (§ 17) by union with the death, and with the resurrection life, of Christ.

19. *I speak as a man:* iii. 5. It might seem improper to describe believers by the common term used for slaves. But Paul teaches divine things by the words of common life; and now warns us to distinguish carefully between the outward form and the underlying truth. In one sense we are slaves of God; in another, we are not. The warning applies to the entire teaching of the Bible. In revelation God always speaks as a man. *Flesh:* see note under § 23. *Weakness:* cp. Mt. xxvi. 41: inability to understand. Paul implies that their material nature controlled and limited their understanding. The word *your* shows that he does not refer to the general weakness of humanity, but to the weakness of the Roman Christians. He here uses a comparison suited to their only partial emancipation from the intellectual rule of flesh and blood.

Paul now tells us that his reference to their former service of sin was prompted by a desire that they *now present* their powers *to righteousness.* This exhortation is a repetition of *v.* 13 in a form which embodies both the principle of *v.* 16, and Paul's reference to their former life. *Servants:* practically the same as weapons, *v.* 13. The change of words arises from Paul's changed standpoint. Cp. quotation from Aristotle under *v.* 16. *Uncleanness and lawlessness.* The word 'sin' in *v.* 13 is replaced here by words which remind us that sin defiles, and forces into rebellion against the Law of God, those who obey it. *For lawlessness:* purpose for which they surrendered themselves to the power of sin, viz., that they may break the Law. Cp. 'for death,' *v.* 16. Sin leads its servants, first to rebellion, and then to death. To this enemy, to be used for these purposes, Paul's readers formerly gave up their bodily powers. *So now:* act now in a corresponding, but contrary, manner. *Righteousness:* as in *v.* 18. *Sanctification:* act of making holy. See note under i. 7. We resolve to do right, in order that our bodily powers may be laid on the altar of God, and used henceforth only to advance His purposes. Cp. xii. 1. Paul implies that only these two courses are open to us. The one runs counter to the Law of God, the other makes God the aim of life. Notice that *v.* 19*b* practically coincides with *v.* 13*b*, and with *v.* 11*b*.

To live for God, is to be holy in spirit and body. And notice that 'you were made servants etc.,' *v.* 18, gives God's purpose: this verse urges us to fulfil it. The one implies objective, the other subjective, holiness.

20. An appeal to experience in support of the above exhortation. Verse 20 prepares the way for a comparison of the two kinds of service; of which *v.* 21 describes one, and *v.* 22 the other. Verse 23 accounts for the difference. *Free in regard of righteousness.* If there is any bondage in doing right, at that time they were free from it. They have therefore given the service of sin a fair trial.

21. A question based upon the above fact. *Fruit:* i. 13. When not otherwise determined, it denotes in the New Testament a good result. Cp. Jno. xv. 2—16. *Whereof ye are etc.;* reminds them that then they did things of which they are *now ashamed.* Paul asks, What benefit did you get from them? Memory and conscience must reply. Paul passes over in silence the answer they were compelled to give; and tells them the reason why they gathered no harvest from the fields of shame in which they toiled. *Those things:* looks upon their former shameful acts as now far from them. *For the end etc.:* Phil. iii. 19. The path they formerly trod led to death; and was therefore not likely to abound in pleasant or healthful fruits. We do not expect a condemned cell to be a place of luxury: for it is the way to the scaffold.

22. Their present lot, in contrast to the above. *But now:* so conspicuous in this Epistle and in the experience of many Christians, marks out a broad line of distinction between the old life and the new. *Have been made free, made servants;* repeats *v.* 18. *You have your fruit.* Your life produces, by the outworking of its own laws, good results. To live for God is to have the fruit of our toil, Phil. i. 22: and the results are our eternal possession. *For sanctification.* The results are in the direction of, and tend to develop, the devotion of our powers to God. Thus is daily realised the purpose (*v.* 19) for which we give ourselves to righteousness. Already we have results, and are already heirs of eternal life.

23. *Wages:* the common term for the pay and rations of a soldier. It thus recalls *v.* 13. It is found Lk. iii. 14, 1 Cor. ix. 7, 2 Cor. xi. 8. Those who serve in the army of sin receive death in return for their service. *Gift-of-grace:* i. 11, v. 15. *Eternal life* is the gift of God's undeserved favour, in contrast to the pay and rations which are due to the soldier. *In Christ Jesus:* as in *v.* 11. We are sharers both of Christ's moral life and of His immortality.

The two results of this verse correspond with the two masters. Death is sin's appropriate recompense to those who fight its battles: endless life is the free gift of the Author and Giver of Life.

The argument of this section rests upon the assumption that every act of sin is obedience to one whose sole purpose is death. Cp. Jno. viii. 31—44. This is but a logical development in a figurative form of the solemn truth that all sin tends inevitably towards death, the death of the sinner and of those who feel his influence. And this is a development of the truth that (ii. 6, 7) God gives eternal life, according to their works, to all who obey Him. For, if so, all sin, i.e. resistance to God, tends to hinder His purpose of Life. Consequently, to commit sin is to do what an enemy who desires our destruction would wish us to do. It is practically the same as though we gave up our lips, or hands, or feet, to fight the battles of our foe. By clothing these abstract truths in this figurative dress, Paul puts them in their fearful reality within the view of all.

A comparison of *vv.* 16 and 19 with ii. 7ff marks the progress we have made. 'Good work' has been raised into a consecration of our powers to God. And 'obedience to unrighteousness' has become the devotion of our powers to sin and death.

This section answers completely the question of *v.* 15. Since all sin tends to death, and all obedience to life, it is our own highest interest to turn from all sin. To do otherwise because God's purpose towards us is one of pure mercy, is to destroy ourselves because God permits us to do so.

Notice here, as elsewhere, the complete confidence with which Paul assumes that all his readers were once sinners, and were working out the defiling and lawless and deadly purposes of sin; and that they ceased to sin only when they were set free from its power, and when they were made servants of God. He conceives no alternative for us but a choice of masters. We are compelled to work out the purpose of one greater than ourselves; but are permitted to say whether it shall be the purpose of the Author of Life or of the author of death.

This section gives to all believers the dignity which in i. 1 Paul claimed for himself as a servant of Jesus Christ. By God's will we are servants of God. To rescue us from the service of a murderer, God gave His Son to die. To make us His own servants, He unites us in spirit to His Son. In proportion as the life of Christ lives in us, do we enjoy the blessedness of being servants of God.

And while we surrender our powers to Him, to work out His purposes, we are working out the highest good of ourselves and others, even Eternal Life.

CHAPTER VI. deals with one subject, the Christian's relation to his former life of sin. The whole is an answer to *v.* 1. But since we can be set right in relation to sin only by being set right in relation to God, this chapter describes also the new life in its relation to Him. God claims to be the one aim of our every purpose and effort. He claims it because it is our highest happiness. And only by living for Him can we escape the service of our enemy. Hence the arguments which urge the one, urge equally the other.

We have therefore here a full description, negative and positive, of the new life in its relation to sin and to God. It only remains that we consider its relation to the Law, the voice divine which once proclaimed our condemnation; and to the Holy Spirit, the divine Agent who reproduces in us Christ's life of devotion to God.

SECTION XX.

THROUGH CHRIST WE DIED TO THE LAW.

VII. 1—6.

Or, do you not know, brethren, (for to men who know law I speak,) that the Law is lord of the man for so long time as he lives? 2 *For the woman with a husband, while the husband lives is bound to him by law: but if the husband die, she is * placed beyond the power of the law of the husband.* 3 *Therefore, while the husband lives, she will be called an adulteress if she become another man's; but if the husband die, she is free from the Law, so as not to be an adulteress, though she become another man's.* 4 *So that, my brethren, you also were put to death to the Law through the body of Christ, that you might become another's; even His that was raised from the dead, that we may bear fruit for God.* 5 *For when we were in the flesh, the emotions of sins, the* emotions aroused *by means of the Law, were at work in the members of our body, in order to bear fruit for death.* 6 *But now we have been* placed beyond the power of the Law, having died to that in which we were held, so that we serve in a newness of the Spirit, and not in an oldness of the letter.*

* Or, Made of no effect.

Paul will now discuss the teaching of *ch.* vi. in its bearing upon the Law. He will explain and justify 'not under law,' vi. 14; and prove that by a strictly legal process we have been set free from the Law which formerly bound us to the service of sin and forbad our union with Christ. In § 21, he will prove that, though freedom from the Law gives us life, yet the Law is not bad: in § 22 he will show us the purpose and working of this death-bringing law; and thus prove its excellence.

To some the argument of *ch.* vi. might appear invalid, because it left out of sight the curse pronounced by the Law against all who commit sin. Our surrender to the bondage of sin was the just punishment of our disobedience. Does not God, by breaking off the fetters imposed by the Law, break the Law itself? Paul's answer may be summed up in words written by him almost at the same time, 'Through law I died to law, that I may live for God,' Gal. ii. 19.

1. *Or know you not etc.;* joins this section very closely to the last. Paul now proves the truth of 'not under law,' vi. 14, which in *vv.* 15—23 he defended against perversion. *Law:* as elsewhere the Mosaic Law contained in the Old Testament. It is the new and great feature of *ch.* vii.; as it was of § 6. We cannot gather from this verse that Paul's readers were chiefly Jews: for the apostolic practice of appealing to the Jewish Scriptures made even Gentile believers familiar with them. If the Roman Christians were for the more part Gentiles, these words would be a courteous acknowledgment of their careful study of the Old Testament. *Is lord of:* vi. 9. Before putting any limits to its validity, Paul concedes to the Mosaic Law all it can claim. The Roman citizen might go beyond the frontiers of the empire, and thus escape from the laws of Rome. But as long as a Jew lives he is bound by the Law of God.

2. Proof from the case of a married woman that the Law has a life-long rule. The force of the proof lies in this, that what applies to this one case applies to all others. Again, although *v.* 1 does not mention, it nevertheless suggests, a limitation of the reign of law. It evidently says all that can be said for the Law. The illustration in *v.* 2*a* still more plainly suggests a limitation: *v.* 2*b* asserts and proves it. The Law rules a man while he lives; but no longer. *Placed-beyond-the-power etc.:* made practically non-existent in the eyes of the Law. Same word in iii. 3. By the death of the husband the wife is dead; and the widow, with whom the above law has nothing to do, takes her place. *Law of the husband:*

cp. Lev. vi. 9, 14, etc. Paul implies that the Mosaic Law touches only the present life. Although in the Old Testament a future life was plainly indicated and in a few places distinctly asserted, yet the threatenings of Moses and the prophets refer only to the present life. With the dead man they have nothing to do. Hence the law of the married woman is a fair sample of the whole.

3. Practical bearing upon the wife of this limitation. The husband may be a tyrant and murderer. Another man, rich and good, wishes to make her his wife. But the Law comes in and forbids it. The Law of God holds her back from the man who would save, and gives her to him who seeks to destroy. But the husband dies. By his death she ceases to be a wife ; and passes, according to the Law itself, from under the control of the law which forbad her second marriage. Death, without setting aside the Law, has made her free from it. The law of the wife is specially suited to the matter before us. For in other cases, e.g., a man condemned to imprisonment for a term of years, the person set free by death is by death removed from our observation. But the widow is before our eyes, living and free. And she has been set free by the death, not of herself, but of another. So have we.

4. Application of the above principle to our case. To fill up the comparison, we must conceive ourselves to have been, not merely the servant, but the wife, of sin. Our husband was a murderer. But we had chosen him for our lord : and the Law recognised the marriage. God desired His Son to save us and make us His bride. But the Law forbad it. Now *ch.* vi. taught us that through Christ's death believers stand in the same position as though they had themselves died. Therefore, according to *vv.* 1—3, we are legally free from the Law which forbad our marriage with Christ. We were made free by the death of One to whom we are so closely united as to be in the eyes of the Law one person with Him. The strong words, *put to death*, remind us of the violent death of *the* human *body of Christ*. *To the Law*, is parallel with 'to sin' in vi. 10f. It is true that the wife is set free by the death of the former, we by that of the future, husband. But the difference is immaterial. The essential points of comparison are, that we were set free from the Law, according to principles of law ; and by the death, not of ourselves, but of another. *That you might become etc.* ; states, in the form adopted in this section, the truths of *ch.* vi. This verse is exactly parallel to vi. 4. If by the death of Christ we are united to Christ, and live a life devoted to God, Christ is our husband, and our life spent

for God is the result of our marriage to Him. *Raised from the dead;* recalls vi. 4, 5, 9. Had not Christ died and risen, He had not been our husband. *Bear fruit:* Col. i. 10; Rom. i. 13. *For God:* practically the same as 'fruit for sanctification,' vi. 22. We were united to Christ that we may live a life productive of good results, of results which advance the purposes of God. Compare carefully Eph. v. 23—32.

5. Reason why, in order to bear fruit for God, we must needs die to the Law. The words, *through the Law*, and *bear fruit for death*, connect this verse with *v.* 4. *In the flesh:* see note under viii. 11. The material of our body is not merely the dwelling-place of the spirit, but the element *in* which the spirit lives, moves, and acts. The nature of our bodies limits, and to a large extent determines, our conduct. In former days this was true both physically and morally. The body was the only link which bound us to the only world in which we lived. Therefore, whatever had control of our body had control of us. We were at the mercy of our own bodies. But it is not so now. The flesh is the physical, (Gal. ii. 20, 2 Cor. x. 3,) but no longer the moral, element of our life, These words show how completely, in Paul's view, the old life had passed away. *Emotions of sins:* emotions of desire called forth by forbidden objects in those who yield to their influence, and tending to produce sinful acts. See *v.* 8. Paul says that they are evoked *by means of the Law*. These strange words are designed to awaken our surprise, and to call forth the objection of *v.* 7. They will be explained in § 21. When we were *in the flesh*, these *emotions were at work in* our bodies, moving our lips, our hands, our feet, to words, deeds, and ways, of sin. When the body was the moral element of our life, it was the seat of emotions which led to sin. *In order to bear fruit etc.* These emotions tend to produce results, results carrying out the purposes of death, vi. 16. They made our life fruitful, but the fruit was poison. Of this, Paul's own earlier history was a sad and literal illustration. Since these emotions were at work with such deadly intent, and since they were evoked by means of the Law, we must needs die to the Law before we can bear fruit for God.

6. *But now:* vi. 22. A complete change has taken place. *Placed-beyond etc.:* as in *v.* 2. *Having died;* explains how we were made, in the eyes of the Law, practically non-existent. It repeats *v.* 4 in a form which prepares the way for *ch.* viii. *So that we serve;* parallel to the end of *v.* 4. It recalls § 19. *Newness of the Spirit:* vi. 4. The great and new feature of our present service

is that our Master has given to us, not a mere written word bidding us do this or that, but an animating Spirit, who opens our minds to understand and approve the will of God and enables us to do it. This gift of the Spirit makes our present service something altogether *new*, and our former service something altogether *old*. Cp. ii. 29. The contrast is developed in 2 Cor. iii. 3, 6ff, written about the same time.

Verses 5, 6, which explain the reason why we must needs die to the Law, are an outline of §§ 21—24 : *v.* 5 of §§ 21, 22 ; *v.* 6 of §§ 23, 24. Just as in *ch.* vi. Paul compared the old life and the new in reference to sin and to God, so in *chs.* vii. and viii. he compares them in reference to the Law and to the Spirit. These comparisons are designed to lead us to claim and realise the new life in its full extent.

ARGUMENT. In vi. 23, Paul proclaimed eternal life for men who once did the work of sin. But upon all such the Law (Dt. xxvii. 26) pronounces a curse. Thus the voices of Sinai and Calvary seem to contradict. Therefore, when in vi. 14 Paul promised liberty from sin, he must needs support his promise by an assurance that we are no longer under the rule of law. But is not this a denial of the divine authority of the Law? Certainly the words of *v.* 14 require explanation and proof. This they now receive. We are reminded that the Law does not even claim authority over the dead ; and therefore not over us : for we are practically dead. Through the death of Christ we stand in the position of the woman who is released by the death of the first husband from the law which forbad her second marriage. Therefore the death of Christ has put us beyond the domain of the Law.

A possible perversion of this argument, viz., that our freedom from the Law gives liberty to sin, has been met beforehand by the teaching, in § 19, that to commit sin is to do the work of one who seeks to kill us.

This argument has less force for us than for Paul's readers. To the Jew who objected that the teaching of *ch.* vi. would set aside the Law of Moses, it was a complete reply to say that the Law claims jurisdiction only over the living ; and that believers are practically dead. But to us God has given a more tremendous and far-reaching law. To those who reject it, the Gospel is itself a law. They who disbelieve its promises are compelled to believe its threatenings. And from this law, death is no deliverance. For its threatenings control the world to come. Hence the argument, in the form in which it stands here, does not meet our case.

But underneath the Jewish form of this argument there lie great and abiding principles which exactly meet our case. This section develops, in reference to the matter of *ch.* vi., the all-important doctrine of iii. 26. The Law is but an imperfect embodiment of the Justice of God. To say that the Law forbids our rescue from sin, is to say that the justice of God forbids it. But the death of Christ made it consistent with the justice of God to pardon the sinner. Therefore by the death of Christ we are released from the bondage to which the justice of God bound us; in a way which does not contradict, but manifests, the justice of God; and in order that we may be united to Christ, and thus live a life devoted to God. Cp. Gal. iii. 13f. It is easy to apply this to the case of those who have broken, not only the Law of Moses, but the more solemn Law of Christ. As in the history of the world, so in the history of each individual, God speaks first in the form of law. Even the Gospel, to those who read it first, is but an embodiment of the eternal principles of right and wrong. But these principles condemn the sinner. And many conscientious men feel that for God to pardon their sins and smile upon them would be to set aside these eternal moral principles. And because they know that God will not do this, they dare not believe His proclamation of pardon. But in this section we are reminded that the death of Christ has satisfied the eternal principles which forbad our pardon, by revealing the evitable connexion of sin and death; and that, without infringing them, God may now set us free.

Doctrine 2, (p. 121,) Justification through the death of Christ, as explained in iii. 26, is plainly implied in this section. For, that by Christ's death we are set free from a union with sin to which the Law bound us, can only mean that His death made it consistent with God's justice to set us free from the power of sin; which implies, since bondage to sin is the divinely ordained penalty of committing sin, forgiveness of our past sins. We are also plainly taught that Christ died in our place. For He bowed for a time to the power of death and became its victim, in order to rescue us from its power.

SECTION XXI.

YET THE LAW IS NOT BAD.

VII. 7—12.

What then shall we say? Is the Law sin? Far from it. But I did not know sin except through law. For I should not know desire except the Law said, "Thou shalt not desire." (Ex. xx. 17.) [8] *But, having taken occasion, sin through the commandment wrought in me every desire. For, apart from law, sin is dead.* [9] *And I was alive apart from law once. But when the commandment came, sin came to life: but I died.* [10] *And to me, the commandment which was for life, this was found to be for death.* [11] *For sin, having taken occasion, through the commandment, deceived me, and through it slew me.* [12] *So that on the one hand the Law is holy, and the commandment holy and righteous and good:—*

In *v.* 5 Paul gave as a reason why we were put to death to the Law, that, by its means came emotions of sins which were at work in our bodies with deadly purpose. In *v.* 6 he described the new and better life which is the present result of our death to the Law. Verse 5 needs, and will now receive, explanation and proof. Paul begins with the objection that if through the Law come evil emotions, and through death to the Law comes a new and better life, then the Law itself is bad. This objection he overthrows by explaining and proving the assertions which prompted it. He thus pursues his plan of reconciling at every point the new teaching with the divine authority of the Old Covenant. The words 'through law,' *v.* 7, 'through the commandment,' *vv.* 8, 11, expound 'through the Law' in *v.* 5.

7. *What then shall we say?* as in iv. 1, vi. 1. *Sin:* stronger than sinful. Cp. 'newness' 'oldness,' *v.* 6; also viii. 7, 2 Cor. v. 21. *The Law:* the Mosaic Law. 'Shall we infer from *vv.* 5, 6 that the Law is an embodiment of sin? that the voice of Sinai was hostile to God?' A century later this was expressly asserted by some. Paul replies with an emphatic negative; and then gives the correct inference. He did not say, nor do his words imply, that the Law is the voice of an enemy, but that *through law* sinful desires and sins were produced. Paul gives great reality to this section by narrating his own experience. That he narrates it in

proof of a general principle shows that he takes for granted that it is the experience of all. The word *law* does not limit this experience to the Jews. For the Law given to Moses, and written on the pages of the Old Testament, is also, in its main outlines, written by God in the hearts of all men, ii. 14f. The same great principles of morality are everywhere found. At the same time Paul, writing as a Jew, has in his mind the Law in that form in which he himself received it, viz., the voice of Sinai and the Books in which from childhood that voice had spoken to him. Hence, as a sample of the Law, he quotes the 10th commandment. To *know sin* denotes, not a consciousness of having sinned, as in iii. 20, but that consciousness of the presence and power of sin, and acquaintance with its nature, which is the immediate result of committing sin. For to *know sin, know desire*, evidently refer to *v.* 5, and are explained in *v.* 8 by 'worked out in me all desire.' In the same sense the forbidden tree was the tree of the knowledge of good and evil. In this sense Christ did not know sin, 2 Cor. v. 21 : but He knew grief, Is. liii. 3. And Paul knew the fear of the Lord, 2 Cor. v. 11. *Through law ;* explains the same words in *v.* 5. *For I should not etc. ;* proves the above assertion by quoting one of the many commands of the Law. Cp. *vv.* 2 and 1. *Thou shalt not desire :* word for word (LXX.) from the 10th commandment. *Desire ;* i. 24, vi. 12 ; does not always denote wrong desire. The commandment forbids, not all desire, but the desire of other men's goods. Paul takes for granted that we know the rest of the passage. In proof of the general statement, *I did not know sin*, he quotes that commandment which is most easily and frequently broken, and the breach of which leads to that of all the others. Had it not been for the Law, he would have been a stranger even to the first beginnings of sin in wrong desire.

8. *But having taken etc. ;* describes how through the Law Paul came to know sin ; and thus confirms by his own experience the assertion of *v.* 7. *Occasion :* a starting-point, a means of which we make use to attain an end. *The commandment :* viz. the 10th, just quoted. See xiii. 9, Eph. vi. 2, Heb. ix. 19. In the Law sin found a starting-point for deadly activity ; and, by means of it, produced in Paul *every desire*. Sin thus made itself known to him. *Every ;* suggests the variety of desires. That they were produced by sin, proves that they were bad. *Through the commandment wrought ;* repeats and explains 'came through the Law,' *v.* 5. Notice that we have here the inner, in Ph. iii. 6 the outer, life of Paul.

For apart etc. : a universal principle which proves the foregoing.

Sin is dead; continues the personification of sin. We have met with it as a king setting up his throne in the bodies of men, making unrighteous war, using men as his weapons, and paying them wages; and cherishing and working out purposes of death. And Paul now proves that only through the Law were sinful desires wrought in him, by saying that apart from law sin is dead. Hence *dead* denotes a state in which working is impossible. Now it is because of its power and activity that Paul speaks of sin as a living person. Therefore to say that *sin is dead* is to say that it is powerless and inactive. In a dead lion we have claws and sinews, but none of the strength and activity of the living animal. And whatever is dead is altogether dead. Therefore these words mean that without the Law sin is absolutely powerless and inactive. So in Jas. ii. 17—26 a dead faith is one which produces no results. Contrast 'living hope,' 'living word of God,' 1 Pet. i. 3, 23.

If we admit this principle, we must also admit that without law there would be no sinful acts or desires; and therefore that these come through the Law. On this principle rests the whole argument. Let us examine it. All sin is the doing of what God has forbidden, 1 Jno. iii. 4. Consequently, without prohibition there could be no sin. Had not certain objects been marked off as forbidden, there could not have been even wrong desire. For all desires would have been right. Therefore, but for the Law, we should never have known what it is to desire forbidden things; nor should we have known by experience the depraving effect of such desires. There would have been no moral character, and no sin. We may illustrate this from the story of Paradise. If God had not spoken to Adam and Eve, the tempter would have had no weapon with which to attack them. They would have been completely beyond his reach. For sin can slay only by leading us to break the Law, and thus bringing us under its condemnation. Hence the Law is 'the power of sin,' 1 Cor. xv. 56. When the tempter came, he brought the command of God in his mouth, and used it as a weapon of deception and murder. We see then that, had there been no Law, the principle of sin would have been utterly powerless and inactive, unable to produce sinful actions or even desires. Therefore Paul may correctly say (*vv.* 5, 7) that sinful emotions come through the Law.

In 9—11, Paul delineates in sad and graphic words, and traces to its fatal result, the personal experience just referred to. He thus illustrates from his own case the great principle of *v.* 8*b*. He was once himself *without law;* and *alive.* But the above-mentioned

commandment came to him. At its coming sin sprang into life, and slew him. The death of sin was Paul's life : the life of sin was Paul's death.

Since in this mournful section death occurs more frequently than life, it will be best to fix first the meaning of *died*, then that of *alive* The words must be applied to Paul, a man capable in the fullest sense of life and death, in a far deeper sense than they can be applied to sin, a mere abstract principle. Paul's death was evidently the opposite of the life which the Law was designed to give, *v.* 10; and was wrought, during his personal life, by sin, which through the commandment deceived and slew him, *v.* 11. Sin thus made known its true character, *v.* 13. The repetition of the words *died*, 'death,' 'slew,' and the tone of sadness which pervades this verse, tell plainly that the words refer to some great calamity. The connexion here of sin and death recalls vi. 16, 23, where we learnt that the purpose and wages of sin are death. This we saw to be the death of body and soul, inflicted in the world to come. It is the inevitable result of sin, vi. 21, viii. 13. Those who have committed sin are powerless to save themselves from it. Now, we constantly speak in daily intercourse of that which is inevitable as though it had actually taken place. We do so because the future tense suggests uncertainty. So Hamlet (Act v. sc. 2) says, "I am dead, Horatio." Just so Paul says (Eph. ii. 1, 1 Tim. v. 6, etc.) that sinners are already dead. So Jno. v. 24f, 1 Jno. iii. 14. A dying man may recover by his own vital force, or the doctor may save him. But when a man is dead he is absolutely beyond all human help. No power can save him but that of Him who raises the dead. Unless saved by a miracle, his body is the inevitable prey of corruption and worms. And because the man in sin will inevitably, unless raised to life by the power of God, become a prey to eternal corruption, he is said to be *dead*. This language is the more appropriate because he is already separated from the Spirit of God, whose presence is our real life. The chief difference between him and the finally lost is that he retains for a time, as a corpse does, the outward form of life ; and is in a world where day by day (Jno. v. 25) Christ is raising the dead. But in him day by day spiritual corruption makes progress.

In this sense Paul died. His death was that separation from the life of God which is the immediate result of the sentence already pronounced on the sinner ; which at once brings spiritual corruption ; from which nothing but spiritual resurrection can save ; and which otherwise will inevitably be eternal. It stands in awful

contrast to the life which is the believer's present possession, and which will develop into eternal life. Just as Lazarus could look back to the time when his body was the prey of corruption, a corruption which but for the miracle-working power of Christ would have been final, so Paul remembered the time when he was in a state which but for the life-giving power of God would have inevitably developed into eternal death.

Before Paul entered this state of death, he *was alive*. His life was evidently that which he lost by death. Now, we are constantly taught that believers have already a life which the death of the body cannot take away. Of this life, their future blessedness is but a development. It is the normal state of God's creatures. Cp. viii. 10, Eph. ii. 5, Jno. iii. 36, 1 Jno. iii. 14. Paul says that when he was *without law* he possessed this glorious life: but when the Law came he lost it. When was he thus alive? Not in his sinful days. He says expressly (Eph. ii. 1, 5) that he was then dead. To say that he was then alive is utterly alien from the thought of Paul, and has no parallel in any of his writings. When was Paul under God's smile, and on the way to eternal life? In the days of infancy, before the age of responsibility. He had then a life which the death of the body could not touch. To have slain the little one at Tarsus would only have put him beyond the reach of sin and death. However deeply a man be sunk in sin, however completely under its power to-day, he can look back to the early dawn of memory, and say that in those days God smiled on me, and in the full sense of the word I was alive. And this thought is the saddest the wicked man can have. Yet even in those days Paul was a child born in sin. But he knew not right and wrong. Consequently the sin which lay in his heart was powerless and inactive. The child grew to boyhood. Through his mother's lips the commandment of God came to him. He learnt that God had forbidden him to desire certain objects around. And now awoke to activity the innate but slumbering power of sin. Paul's own depraved nature led him to break the Law, and thus made him conscious of the presence and power of sin. He fell under condemnation and died. His death was the loss of the life he possessed in the days of innocence. It was the work of sin, and was brought about by means of the Law.

Notice the sadness of the word *once*. To Paul, life is but a memory of the far past. *Sin came to life:* awoke to power and activity. The purpose and aim of its activity was given in § 20. In the days of innocence sin was like a serpent dormant and harm-

less in the bosom of Paul. At the voice of the Law it awoke, and slew him.

10, Adds sadness to the picture by saying that the Law, whose coming had been so fatal to Paul, was designed to give or maintain life. Whatever comes from the Author of life, comes to give life. The law of Paradise was designed to save life by guarding our parents from the tree of death. The Law of Moses had the same purpose, Lev. xviii. 5, Dt. v. 33. In those who believe, it will attain its end, by leading them to Christ, Gal. iii. 24. *Life;* has the same sense as 'alive,' *v.* 9. *To me;* states emphatically that in Paul's case the Law had not only failed in its purpose, but had led to death. Verse **11** explains how the Law so utterly failed of its purpose. *Deceived;* recalls the story of Paradise, Gen. iii. 13, 2 Cor. xi. 3, 1 Tim. ii. 14. Sin kills by persuading that the forbidden object is good, Gen. iii. 5. *Through the commandment, through it;* emphatic repetition of the leading idea of this section, and of *v.* 5.

Verse 5 has now been explained and proved. The Law is the weapon with which sin slew Paul. But we do not blame a sword because in the hands of an enemy it has slain the man for whose defence it was made. His death only proves the strength of the foe who tore it from his grasp, and used it for his destruction. Take an illustration. A man is condemned for murder. The law against murder was designed to save that man's life by keeping others from killing him. It will now destroy his life. But this is no proof that the law is bad; or that it was enacted by an enemy. It only proves the strength of the evil disposition which, in spite of the law, drove the man to murder, and to the gallows. Just so with Paul. His case is inexpressibly sad. But the fault is, not with the Law, but with sin. Thus while expounding *v.* 5, Paul has really cleared the Law from the charge which that verse seemed to bring against it.

12. This verse is broken off, like v. 12. We may complete it from *v.* 13 thus: 'but sin, through that which is good, wrought death to me.' Paul has not proved that the Law is holy, etc.; but he has shown that *v.* 5 does not prove it to be unholy. *Holy:* every word tends to work out the purposes of God. Cp. i. 2. It was from God, and therefore for God. *Commandment:* i.e. the 10th. It is a graphic specification of that part of the Law which actually slew Paul. He therefore lingers over it, and develops what is implied in its being *holy*. Whatever is holy is also *righteous*, i.e., in accordance with the everlasting principles of

right and wrong; and *good*, i.e., beneficial in its effects. The word *good* sounds so strangely in the ears of one to whom the Law has been the means of death, that at this point Paul breaks off, and asks a question which becomes the starting-point of the next section.

The above interpretation is found in the earliest extant commentary on this Epistle, that of Origen; and in many later writers, including Meyer and Godet. To me it seems, and it only, to be perfectly satisfactory. The words 'died' and 'death' have, when applied to Paul, the same sense throughout the section; a sense frequent throughout the New Testament. So have the words 'alive' and 'life.' When applied to sin, a mere abstract idea, they have necessarily a more limited sense. But they have a sense in harmony with the personification of sin so frequent in DIV. III. It is true that 'life' is never else applied to childhood as distinguished from a subsequent life of sin. But it is constantly used for the state of those on whom God smiles: and our Lord's reception of little children proves that God smiles on them. This is quite consistent with v. 12. Through Christ who died for them, the spirits of infants are certainly, in the sense of the word in viii. 11, 'alive.' This exposition is not inconsistent with the greater prevalence of sin among Gentiles than Jews. For the Law is plainly written on every man's heart. And in Israel sin was restrained by the prophetic element, which was the dawn of the gospel day, and which developed a piety unknown in heathendom. It also justifies the tone of sadness which breathes in this section; proves the startling statement, in *v.* 5, that the emotions of sin came through the Law, a statement made to explain why we were put to death to the Law; and vindicates in face of this statement the holiness of the Law. But the subject is far from complete. For this explanation calls other objections to our lips. We await further instruction from our great teacher.

Dr. Hodge and others suppose that 'I was alive etc.' denotes the "state of security and comparative exemption from the turbulence or manifestation of sin in Paul's heart. He fancied himself in a happy and desirable condition. He had no dread of punishment, no painful consciousness of sin." He expounds 'I died,' as "a state of misery arising from a sense of danger and the consciousness of guilt." As I understand him, he conceives that Paul was 'alive' when living in sin: that at that time he was 'without law,' and as far as he was concerned 'sin was dead;' that afterwards the Law was brought home to his conscience, and produced in him

fear of punishment and misery; and that to his entrance upon this latter state Paul refers in the words 'I died,' 'sin slew me,' etc. He does not say whether he supposes that the coming of the Law to Paul took place on the way to Damascus, or at some earlier time.

This exposition is utterly inconsistent with the argument. Verse 5 evidently embraces the whole time from the age of responsibility to justification. During that time emotions of sin were roused in Paul by means of the Law. And the words of *v.* 8, 'worked out in me every desire,' cannot be limited to a shorter period. Therefore the coming of the Law is put back to the age of responsibility. Dr. Hodge gives to the words 'died,' etc., 'alive,' etc., a meaning altogether different from that of 'death' in *v.* 5, a verse constantly kept before us in this section; and altogether different from their use everywhere else in the New Testament. And he does not defend this meaning by a single quotation. It is to me inconceivable that Paul would say that he was alive, and that to him sin was dead, when he was dead in trespasses and doing the deadly work of sin; and when sin was to him a power, reigning in his own body, and using the members of his body to work out its purpose of murder.

SECTION XXII.

THE LAW REVEALS THE BADNESS AND POWER OF SIN.

VII. 13—25.

Did then that which is good become death to me? Far from it. But sin did; in order that it might appear sin, through that which is good working out death to me, that sin might become exceedingly a sinner through the commandment. [14] *For we know that the Law is spiritual: but I am a man of flesh, sold under sin.* [15] *For what I am working out, I do not know: for not what I wish this I do; but what I hate, this I perform.* [16] *But if what I do not wish, this I perform, I agree with the Law that it is good.* [17] *And now no longer do I work it out, but sin dwelling in me.* [18] *For I know that there does not dwell in me, that is, in my flesh, a good thing. For to wish is present to me; but to work out the good is not.* [19] *For not what I wish do I perform, even something good: but what I do not wish, even something bad, this I do.* [20] *But if what*

I do not wish, this I perform, no longer do I work it out, but sin dwelling in me. [21] *I find therefore that to me who wish for the Law, to do that which is good, that to me the bad is present.* [22] *For what pleases the Law of God pleases me, according to the inward man:* [23] *but I see another law in the members of my body, carrying on war against the law of my mind, and taking me captive in the law of sin, the* law *which is in the members of my body.* [24] *Calamity-stricken man that I am! who will rescue me from the body of this death?* [25] *Thanks to God through Jesus Christ our Lord. Therefore I myself with the mind serve the Law of God, but with the flesh the law of sin.*

13. We have seen Paul alive without law; the Law coming to him; and sin at its approach waking up to new life. The Law has been to Paul a weapon with which sin has murdered him. Yet he has been compelled to acknowledge that it is holy; and if holy, also righteous and good. The word 'good' calls forth strange thoughts in the mind of the murdered man. He asks, Am I to conclude that the Law has failed in its purpose? that, although in itself good, its effect upon me has been fatal? Verse 10 seemed to imply this. It certainly was so in the case, referred to above, of the man condemned to the gallows. But in reference to himself Paul emphatically denies it. And in the rest of § 22 he gives a true explanation of the sad event which prompted the question. *But sin did:* the Law was not in any way the cause of Paul's death; but sin was, and sin only. *That it might etc.:* i.e., sin became Paul's death in order to achieve a further purpose. It was evidently a purpose of God. To call special attention to this divine purpose, Paul adds another description of it, *that sin might etc. Through that which is good,* and *through the commandment,* recall *vv.* 12, 11, 8, 7, 5; and teach that Paul's death by means of the Law was no failure, but was the working out of a divine purpose. That sin might show its real character, God gave a law which He foresaw sin would use as a weapon to slay Paul. Paul's death was therefore a means to attain an object beyond; and this object beyond opens, even in the darkness of this section, a door of hope. *Working out death;* repeats 'sin slew me.' *Sinner;* keeps up the personification of sin. Notice the prominence given to *sin* by the mention of it four times in this verse.

We have here another account, in addition to those of iii. 19 and v. 20, of the purpose for which the Law was given. Each statement illustrates the others. The Law was the result of Adam's sin.

It came that his sin might be multiplied into the many sins of his children ; and that thus the principle of sin, which entered through Adam into the world, might make known its real character. Therefore Paul's death is in no way owing to the Law, but entirely to sin. For the coming of the Law was the result of the prior coming of sin through Adam into the world. Therefore both the Law and its results are altogether owing to sin.

14, Explains, and thus confirms, *v.* 13, which gave the purpose of Paul's spiritual death. In the rest of this section we shall see how the purpose was accomplished ; how by means of the Law sin revealed in Paul its true nature. And we shall see that this was the only possible immediate result, and therefore the designed result, of the gift of such a law to such a man. In *ch.* viii. we shall see the blessed ultimate result of the Law.

We know ; directs our attention, as in ii. 2, iii. 19, to what even Paul's opponents admit. *Spiritual :* i. 11 : pertaining to the Spirit of God. For to Him much more frequently than to the spirit of man does the word 'spirit' refer : and the Spirit of God is constantly contrasted with the *flesh.* Cp. viii. 5—9. The Law expresses the mind and purpose of the Holy Spirit. *Man-of-flesh :* same word in 2 Chr. xxxii. 8, Ezek. xxxvi. 26. Paul's moral nature, and therefore his conduct, are determined by flesh and blood. See note under viii. 11. In his case the material side forms, as far as conduct is concerned, the whole man. *Sold under sin :* a sold slave of sin. Cp. 1 Kings xxi. 20, 25, Is. l. 1. *Under sin :* iii. 9 : under the power and rule of sin. *Sold ;* recalls the slave market, and the master whose property Paul now legally is. These words expound the terrible truth implied in *man-of-flesh.* The *flesh* is not in itself bad : for it is a creature of God. But sin erects its throne there ; and through the body rules the man. Hence that moral character which is determined by the body is really determined by the spirit of evil which makes the body the seat of its power. Consequently, the flesh and the Holy Spirit are in absolute and unchanging opposition. Compare carefully viii. 7f, Gal. v. 17. Therefore a *man of flesh* cannot keep a *spiritual law.* The gift of such a law to such a man will only reveal the completeness of his bondage and the character of his master.

Notice the change from past to present. In order to explain the purpose of a bygone event, viz., 'sin slew me,' Paul describes the abiding state of death in which that event placed him. The event of death is past : the state of death is present. The nature of sin, revealed years ago when sin slew Paul, is revealed still more clearly

day by day in his present experience. Elsewhere we will consider whether the state which Paul entered by this spiritual death, and which he so graphically paints in this section, was his actual state when he wrote the Epistle. Neither in the last section, nor as yet in this, has he given any hint of a change later than that (*vv.* 9—11, 13) from life to death. Until a second change is mentioned or implied, we must leave it entirely out of view.

Since this verse explains how sin wrought death through the Law, it must describe Paul's state when the Law first came to him, i.e., when he was alive without law. We saw in the note under v. 19 that all men are by birth slaves of sin. But before the Law came, Paul's master was dead; and he was therefore practically free. When the Law came, his master sprang into life, compelled him to break the spiritual law, and thus brought him under condemnation of death. No other result could follow the gift of a spiritual law to a born slave of the enemy of God. Therefore the purpose of the gift of the Law can have been no other than that stated in *v.* 13.

15—17. Proof from Paul's present life that he is a sold slave. Like servants generally, he does not understand the results he is himself producing. That a soldier on the field marches and countermarches he knows not why, and actually achieves results beyond his thought, proves that he is a servant working out the purposes of another. Just so, all sinners know not what they do: Lk. xxiii. 34. *For not what I wish etc.;* accounts for not knowing what results he is working out, by saying that his conduct is not determined by, but runs counter to, his own will. Verse 15*a* is a mark of service; *v.* 15*b*, of compulsory and distasteful service.

16. An inference from *v.* 15. Paul assumes that the actions which he hates but still performs are forbidden by the Law. Therefore, his hatred of them is *agreement with the Law.* The Law calls itself *good;* and Paul, by hating what it forbids, *agrees that it is good.*

17. A second inference, from *vv.* 15 and 16. That Paul agrees with the Law, and yet does what in agreement with the Law he hates, proves that he is not the author of his own actions. And since these actions cannot be attributed to any one outside himself, he comes to the awful conclusion that within him there is some one other than himself who is the true author of his actions. This stranger, who has seized the helm of Paul's ship, he calls *sin.*

1—20. Proof of the correctness of the name just given to the stranger dwelling in Paul, thus completing the proof that he is

(*v.* 14) a sold slave of sin. *I know;* tells the secrets of Paul's own heart. Contrast 'we know,' *v.* 14. *That is, in my flesh;* limits the above denial to the outer, material, side of Paul's nature. In that side which is nearest to the world, and through which actions are wrought, there dwells a foreign power: and Paul knows that it is not good. *For to will etc.:* proof that it is not good. Paul finds good desires in his heart: but no realisation of them in his life. Therefore, since the flesh is the medium through which desires pass into action, he concludes that his flesh is occupied by an enemy. Verse 19 explains the above from Paul's conduct. As a matter of fact, he does not carry out his own good desires; but actually does the evil he hates. Verses 18, 19 differ from *v.* 15 in that they tell us that the actions which Paul vainly desires to do are *good;* and those which he hates, but actually performs, are *bad.* They thus justify the word 'sin' in *v.* 17. Verse 20 states in full the conclusion to which Paul has come by contemplation of his own desires and conduct. From the fact that his desires are good, his actions bad, he infers that another within him is the author of his actions; and that this other is *sin.* This verse reasserts after complete proof the statement of *v.* 17.

21. Compact summing up of *vv.* 15—20. *I find;* by daily experience. *Who wish for the Law:* whose desires go after God's commands. Cp. Is. v. 24, LXX., 'They did not wish for the Law of the Lord.' This recalls 'I agree with the Law,' *v.* 16; 'what I wish,' *v.* 19. *To do the good:* Paul's purpose in making the Law an object of his desire. It recalls 'good,' *v.* 19. These words present one side of the terrible contrast, the side developed in *v.* 22. The rest of the verse presents the other side, developed in *v.* 23. *The bad is present:* he commits sin. [The rendering of Godet, and others, 'I find this law, that etc.' would make the definite term *the Law*, which recalls at once the definite matter of this chapter, to mean "a constantly recurring fact or an abiding state of things," a meaning unknown elsewhere. This interpretation receives no support from the use of the word in *vv.* 23, 25, viii. 2, where it denotes, as always, a rule of conduct imposed by superior authority, and where it is clearly stated what the authority is. These passages recall by contrast the Mosaic Law; and receive their force from the contrast. The article in τῷ θέλοντι, forbids Godet's rendering 'when I wish to do the good.' And it would be meaningless to say that the presence of evil with the man who wishes to do good is a law. The words 'of God' in *v.* 22 are sufficiently accounted for by Paul's wish to give prominence to

the Authority which imposed the Mosaic Law, without supposing a contrast to a looser use of the words *the Law* in *v.* 21. As expounded above, these words connect Paul's wish to do right with *the Law* which slew him; a connexion developed in *v.* 22. By thrusting them forward in the sentence, in full accord with Greek usage, Paul put this connexion in the clearest light. Practically the same is the rendering, 'I find therefore that to me who wish to do the Law, even the good, that to me the bad is present.']

22, 23. Summing up of the proofs of the inference compactly stated in *v.* 21: *v.* 22 supports *v.* 21*a*; *v.* 23 supports *v.* 21*b*. *What pleases the Law pleases me:* literally, 'I am pleased together with the Law.' The rendering 'I delight in the Law' is less agreeable to the form of this not uncommon Greek word, and is supported only by one or two passages in the poets. Moreover, it would make this verse a new unproved assertion; which the summing up of an argument is not likely to be. Whereas the rendering above makes it a simple restatement of the inference drawn in *v.* 16 from the facts of *v.* 15. *The inward man:* same as the 'mind' in *v.* 23. The law which Paul approves when he looks at it from the point of view of his inner and higher nature, becomes by that approval, and so far as it is understood and approved, 'the law of his mind.' To this inner side of his being Paul limits the assertion of his concurrence with the Law. Just so he limited the assertion of *v.* 18 to his outer and material side. This inner self is the subject of the divine renewal which from day to day goes on in the Christian, 2 Cor. iv. 16: it is the recipient of the mighty power which works in us, Eph. iii. 16: and it alone is capable of the highest adornment, 1 Pet. iii. 4. The words *inward man* rather than 'mind' are probably chosen as a contrast to 'members of the body,' *v.* 23. Cp. Plato, 'Republic' 589*a*, "When the inner man shall have most control over the man."

23, Develops the 2nd side of the contrast of *v.* 21. *I see:* result of Paul's self-contemplation, and parallel with 'I find' in *v.* 21. *Another law.* A law is a ruler's voice bidding his subjects do this or that. Paul sees within himself another authority prescribing his conduct. This other rule has its seat *in the members of his body.* Cp. vi. 12, vii. 5. *The law of my mind.* See 'inward man,' *v.* 22. Sin carries on war, not only against God, whose law it tramples under foot; but against Paul's own *mind*, which approves, and desires to obey, the Law of God. That Paul is compelled to break the law which the noblest part of his own nature approves, shows how deep is his humiliation and how real his bondage. These

words recall *vv.* 16, 21, 22. *Taking me captive:* result of Paul's defeat in the war which sin wages against him. He is held fast by the foreign power which has gained possession of his body. *Me:* without limitation. Paul's body is occupied by an enemy: and his mind is prevented from working out its will. *Another law*, and *law of sin*, are the same evil rule of conduct. The one reminds us that it is different from the Law of God: the other gives the name of the king by whom it is imposed. The repetition of *in the members etc.*, and the double mention of the evil *law*, give solemn prominence to the reality and the locality of the rule of Paul's conqueror.

Such is Paul's awful position. A foreign and hostile power has entered, not only his country or his home, but his body. The struggle with the invader continues: but resistance is vain. By force the stranger imposes his own laws. And Paul is a prisoner in his own body. He is a slave: his master is his greatest enemy: and the enemy dwells in his own breast.

24. Paul's view of his own desperate position forces from him a cry for deliverance. *Calamity-stricken:* iii. 16, Jas. v. 1, Rev. iii. 17. It describes, not the man's state of mind, but his circumstances. It is frequent in Greek tragedy. *This death:* i.e., of body and soul, as in chapters vi. and vii. *Body;* refers to 'the members of my body,' vii. 23. By means of his body, sin forces Paul to commit sin. His body is therefore the shackle with which sin is dragging him to eternal death. Cp. 'body of sin,' vi. 6. Paul cries for deliverance. From whom? Not from a foe before his eyes, not from a prison of granite, or from bars of iron; but from his own body, by means of which his enemy compels him to sin, and holds him in bondage. But we need not conceive him to desire death. This would not save him. From the tyranny of his own body, from a life of obedience to the desires of the body, (vi. 12,) Paul cries to be set free. This cry of anguish, even more than the picture of his captivity, reveals his terrible position.

25. The cry is heard. In the moment of deepest darkness a light shines forth. A deliverer appears, and sorrow is turned into joy. The cry of anguish is lost in the shout of triumph and gratitude. Paul gives *thanks to God, through Christ.* His thanks imply deliverance. Of this deliverance he tells in viii. 2. It comes through Christ. Therefore Paul's praise to God is *through Jesus Christ our Lord:* cp. i. 8. The full title is emphatic.

Therefore etc: inference from *through Christ*, in connexion with the foregoing verses. *I myself:* in contrast with *through Christ.*

Looked at in himself, Paul's allegiance is divided. In his *mind*, which acknowledges the claims and goodness of the Law, Paul bows down before the rule of God: in his *flesh*, the medium through which actions are performed, he does the bidding of God's enemy. The song of gratitude reminds Paul how completely his deliverance is through Christ. And if so, apart from Christ, He is what this verse describes. *With the mind;* refers to Paul's mental agreement with the Law, *vv.* 16, 21, 22; *with the flesh*, to Paul's hands and feet which actually do the bidding of sin.

REVIEW.—Paul began § 22 by asking whether the gift of the Law had been, so far as he was concerned, a fatal failure. It would be so if § 21 were a statement of the whole case. But Paul answers his own question with an emphatic negative, and says that his death by means of the Law was itself a divinely chosen means to reveal the nature of sin. In the remainder of the section we see this purpose accomplished. As we watch Paul struggling helplessly against his foe, and see the foe planting himself in his body and making it a prison, as we hear his cry for deliverance from bondage to his own body, we learn, as we never learnt before, what sin is. We learn this from a picture, not of the event of death, as in § 21, but from the state of bondage which followed that event; that is, from the continuous working of sin in one whom it has already slain.

This revelation of sin was made by means of the Law. Had there been no law, whatever men did would have been attributed to their ignorance and folly. It would have been thought that nothing was needed but the voice of God and the thunders of Sinai. This illusion has been dispelled. The thunders of Sinai have uttered their voice; but in vain. No, not in vain. By calling forth the approbation of what is noblest in Paul, and by prompting vain efforts after obedience, the Law has proved that Paul is a captive in the hands of an enemy against whom there is no rising up. By means of the Law Paul has learnt that he needs, not merely a guide to show him the way, but a Saviour to rescue him from the grasp of one stronger than himself.

This lesson is all that can come from the gift of a law dictated by the Spirit of God to a born slave of sin. We therefore infer that to teach this lesson the Law was given and sin was permitted to use it as a weapon of death. Thus Paul has proved the statement of *v.* 13. Compare carefully Gal. iii. 22ff. Under viii. 11 we shall review the entire purpose and working of the Law.

Paul has now justified, by an experimental proof of its working,

the description of the Law given in *v.* 12. He has shown that it is 'good,' not merely in its purpose, *v.* 10, but in its result : for it has driven him to Christ. It has been admitted to be 'righteous' by the conscience even of a man who breaks it. It is 'holy :' for we have seen it working out the purpose of God.

CHAPTER VII., in §§ 20—22, reconciles the teaching of *ch.* vi. with the divine authority of the Law. In § 20 we saw that our complete deliverance from sin is consistent with the principles of the Law : for the death of Christ puts us beyond the limits affixed by the Law to its own domain. In § 21 we were taught that, although salvation is possible only through deliverance from the Law, yet the Law is not bad : for it is but the passive instrument with which sin slays its victims. And we have now learnt that, although its immediate effect was death, yet the Law has not failed in its purpose of life : for our death by its means has made known the power of our adversary, and driven us to One who is able to save.

IT HAS BEEN MUCH DISCUSSED whether § 22 describes a justified man, or a man still unforgiven. The latter view was held by Origen, the earliest known commentator, and by the Greek Fathers generally. The former is said to have been held by Methodius, a martyr who died A.D. 310 ; and was adopted by Augustine and the Latin Fathers generally. It was received in the West during the middle ages ; and by the Reformers. It is now held, I believe, by most who adopt the predestinarian teaching of Calvin. Among those who reject this teaching, the view of the Greek Fathers prevails. It is worthy of remark that this is the older opinion, and was accepted by nearly all who spoke as their mother-tongue the language in which this Epistle was written.

That § 22 describes Paul's own experience before justification, I hold for the following reasons.

In § 21 we saw a great change take place in Paul, a change from life to death, *vv.* 9—11, 13. This change brought him into the state described in *v.* 5. But in *v.* 6 Paul says, and in his epistles he never wearies to repeat, that another change, as glorious as this was sad, has been wrought in him by the power of God. Not only has he been slain by sin, but also raised from the dead : vi. 13, Eph. ii. 5f, etc. The completeness of this change has been already frequently set before us : v. 10, vi. 11, 22, vii. 6. Paul is dead to sin, set free from its service, dead to the Law which formerly bound him to a cruel master. This second change must be located between *v.* 13, which gives the purpose of the first change, and viii. 1, which describes the state of those who enjoy

the second. And since *vv.* 14—25 deal with one subject, we must put the second change either between *vv.* 13 and 14 or between *chs.* vii. and viii. Now, between *vv.* 13 and 14 we have no hint whatever of a change. Verse 14 professes to explain *v.* 13; and therefore cannot be separated from it by an event which completely changed Paul's position. But in viii. 1 the change takes place before our eyes; and is written in characters which no one can misunderstand. The words 'made me free from the law of sin' proclaim in the clearest language that the bondage of vii. 23 and 25 has passed away.

Again, this section absolutely contradicts all that Paul says elsewhere about himself and the Christian life. He here calls himself a slave of sin, and groans beneath its bondage. He is a calamity-stricken man. But in *ch.* vi. he describes his readers as dead to sin, and set free from its service. In what sense could a Roman Christian dare to reckon himself dead to sin, if this section were a picture of the liberty from sin enjoyed by an apostle? Paul here says that sin dwelling in his flesh is the true author of his actions. But in *ch.* viii. he says that they who live after the flesh will die. He here declares that he works out that which is bad. But in ii. 9 he teaches that upon all who do so the anger of God will fall.

We also notice that, although Paul frequently describes his own Christian experience, neither he nor any other sacred writer ever says about himself a single word in harmony with the description here given. If these words refer to a justified person, they stand absolutely alone in the entire New Testament. Jas. iii. 9 is no exception. It is true that Paul teaches elsewhere that his actions are wrought, not by himself, but by another who dwells within him. But that other is Christ, Gal. ii. 20. Those who walk after the Spirit will not accomplish the desires of the flesh, Gal. v. 16. Paul can do all things in Christ, who makes him strong, Phil. iv. 13.

It has been objected that the language of this section is inapplicable to men not yet justified. But we find similar language in the lips of Greek and Roman pagans. Compare Seneca's 'Letters,' 52: "What is it that draws us in one direction while striving to go in another; and impels us towards that which we wish to avoid?" Euripides, 'Hippolytus' 379: "We understand and know the good things, but we do not work them out." Xenophon, 'Cyropædia' VI. i. 41: "I have evidently two souls . . . for if I had only one, it would not be at the same time good and bad; nor would it desire at the same time both honourable and dishonourable works, nor would it at the same time both wish and not wish to do the same

things. But it is evident that there are two souls ; and that when the good one is in power, the honourable things are practised ; but when the bad, the dishonourable things are attempted." Eurip., 'Medea' 1078 : "I know what sort of bad things I am going to do : but passion is stronger than my purposes. And this is to mortals a cause of very great evils." Ovid, 'Metamorphoses' xvii. 17 : "I desire one thing : the mind persuades another. I see and approve better things : I follow worse things." I do not say that these passages teach the great truth to prove which Paul quotes his own experience. Nor do they mention the Law of God. But they prove that in many cases men are carried along against their better judgment to do bad things. From this Paul inferred that an inward, but foreign, power was the real author of his actions. And these passages also prove that even in pagans there is an inward man which approves what God's law approves. Paul does not say here that the Law gives him pleasure ; but that what God wrote on the tables of stone He also wrote in Paul's mind.

Nowhere does Paul say much about his religious state before justification. But what he says confirms the description of himself here given. He was a man of blameless morality, Phil. iii. 6 : it was in ignorance that he persecuted the church, 1 Tim. i. 13 : he was zealous for God, Acts xxii. 3 ; a Pharisee of the strictest sect, xxvi. 5 : no doubt he sought to set up a righteousness of his own, Rom. x. 3. Of such a man's inner life we have a picture in § 22. His conscience approves the Law : he makes every effort to keep it : his efforts only prove his moral powerlessness, and reveal the presence of an enemy in whose firm grasp he lies : he seeks to conquer inward failure by strict outward observance, and perhaps by bloody loyalty to what he considers to be the cause of God. In the conscientious Pharisee we have a man who desires to do right, but actually does wrong. And the more earnestly a man strives to obtain the favour of God by doing right, the more painfully conscious will he be of his failure. Thus the harmony of this section with the character of Paul is no small mark of the genuineness of the Epistle. At the same time, it describes more or less correctly the state of all sinners, except perhaps those in whom long bondage to sin has almost destroyed the better principle. I have frequently heard similar words from the lips of men who acknowledged that they were living in sin.

It has been objected to the view here advocated that the change of tense between *vv.* 13 and 14 implies a change of time. But we saw under *v.* 14 that the past tenses describe the event of death,

the present tenses describe the abiding state which followed the event. This has been strangely overlooked by many writers.

Nor is it an objection that the experience here described is the present experience of many justified persons. For we have no proof whatever that Paul's experience was no better than our own. To this objection, what Paul says of himself elsewhere is a sufficient reply. If our present state corresponds with that pourtrayed here, this only proves that the change in us is not yet complete. But Paul makes this a matter of reproach, 1 Cor. iii. 1—4. On the other hand, there are thousands who with deep gratitude acknowledge that, while § 22 describes their past, it by no means describes their present state. Day by day they are more than conquerors through Him that loved them. And, though their experience be of little weight to others, it is to themselves an absolute proof that these words do not refer to Paul's state when he wrote the Epistle. For they are quite sure that what they enjoy the great apostle enjoyed in still higher degree.

Then why did Paul puzzle plain people by using the present tense instead of the past? Let the man who asks this question write out the section in the past tense. "I was a man of flesh: I saw another law fighting against me, and leading me captive: I cried, 'Calamity-stricken man,'" etc. Its life and reality are gone. To realise past calamity, we must leave out of sight our deliverance from it. The language of § 21 made it easy to do this. Paul's description of his murder by the hand of sin was so sad and so real that he forgot the life which followed. Hence when he came to speak of the state in which that murder placed him, it was easy to use the present tense. I account therefore for the grammatical structure of the passage by saying that Paul throws himself into the past, and writes as though it were present. Of this change of the point of view from the present to the past we have already had other, though less conspicuous, examples. In iii. 7, Paul throws himself into the position of one guilty of falsehood, and sets up for himself an excuse. In iv. 24, he stands by the writer of Genesis, and looks upon the justification of himself and his readers as still future. In v. 1, he urges them to claim peace with God through justification. In v. 14, after contemplating the reign of death from Adam to Moses, he looks forward to the future incarnation of Christ. In vi. 5, he speaks in the same way of the resurrection life in Christ. We shall also find him, in viii. 30, throwing himself into the far future, and looking back upon the nearer future as if already past.

The past and present tenses are distinguished, not only in time, but as different modes of viewing an action. The past tense looks upon it as already complete ; the present, as going on before our eyes. Consequently, when the time is otherwise determined, the tenses may be used without reference to time. In the case before us, the entire context, previous and following, tells plainly to what time Paul refers. He is therefore at liberty to use that tense which enables him to paint most vividly the picture before him. This mode of speech is common in all languages. But it is a conspicuous feature of the language in which this Epistle was written. So Kuehner, 'Greek Grammar,' § 382. 2 : "In the narration of past events the present is frequently used, especially in principal sentences, but not unfrequently in subordinate sentences, while in the vividness of the representation the past is looked upon as present. This use of the present is also common to all languages. But in the Greek language it is specially frequent ; and in the language of poetry appears not merely in narration, but also in vivid questions and otherwise, frequently in a startling manner." This is seen in the narratives even of our English New Testament : e.g.—Jno. i. 29—52. See also the quotation on p. 151, from Driver's 'Hebrew Tenses.'

I cannot agree with those who say that Paul refers in § 22 to the state of babes in Christ, 1 Cor. iii. 1 ; and in § 23, to full salvation. Certainly *ch.* viii. describes Paul's own experience, which was that of full salvation. And the language of this section is frequently used by those who are only in part saved from sin. But the least babe in Christ has experienced (Col. ii. 13) a resurrection from the dead, and a deliverance purchased with the blood of Christ. Of such resurrection and deliverance there is no hint in § 22, till the last verse of it proclaims the dawn of a brighter day.

If the above exposition be correct, we have here the fullest description in the Bible of the natural state of man. Even in the immoral there is an inner man which approves the good and hates the bad. But this inner man is powerless against the enemy who is master of his body, and who thus dictates his conduct. In spite of his better self the man is carried along the path of sin. This is not contradicted, nor its force lessened, by Paul's admission in ii. 26f that even pagans do sometimes what the Law commands. For their obedience is only occasional and imperfect, whereas the Law requires constant and complete obedience. A man who breaks the laws of his country is not saved from punishment by the occasional performance of noble and praiseworthy acts.

Although men unforgiven sometimes do that which deserves approbation, they are utterly powerless to rescue themselves from the power of sin, and to obtain by good works the favour of God.

SECTION XXIII.

THE SPIRIT AND THE FLESH.

VIII. 1—11.

No condemnation, therefore, is there now to those in Christ Jesus. [2] *For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and of death.* [3] *For, what the Law could not do in that it was weak through the flesh, God, by sending His own Son in the likeness of the flesh of sin, and for sin, condemned sin in the flesh;* [4] *that the decree of the Law may be fulfilled in us, who walk not according to flesh, but according to the Spirit.*

[5] *For they that are according to flesh mind the things of the flesh; but they according to the Spirit, the things of the Spirit.* [6] *For the mind of the flesh is death: but the mind of the Spirit is life and peace.* [7] *Because the mind of the flesh is enmity towards God. For to the Law of God it does not submit: for neither can it.* [8] *Moreover they that are in the flesh cannot please God.* [9] *But you are not in the flesh, but in the Spirit; if, as I assume, the Spirit of God dwells in you. But if any one has not the Spirit of Christ, that man is not His.* [10] *But if Christ be in you, the body on the one hand is dead because of sin, but the spirit is life because of righteousness.* [11] *But if the Spirit of Him that raised Jesus from the dead dwells in you, He that raised Christ from the dead will make alive even your mortal bodies, because of His Spirit which dwells in you.*

1. Unexpected inference from the summary just given of the teaching of § 23. *Now;* points clearly to a change of time. So vi. 22, vii. 6. *Those in Christ Jesus:* they to whom Christ is the element and source of life and action: see under vi. 11; cp. xvi. 7, 1 Cor. i. 30, 2 Cor. v. 17. In former days, although Paul's mind paid allegiance to the Law of God, his hands and feet did the bidding of sin. From this he now draws the unexpected inference that they who are in Christ are no longer condemned by God. This universal inference implies that the past experience of § 22 is, though doubtless in different degrees, common to all Christians.

2, Explains the above unexpected inference, and shows how Paul's former divided allegiance proves that he is no longer condemned. *The Spirit*, is the new and conspicuous feature of *ch.* viii. *The* Holy *Spirit* ('The Spirit of God,' and 'of Christ,' *vv.* 9, 11) is the author and giver *of life: v.* 6. His every impulse tends towards life. In this designation of the Spirit an argument lies. If by the Author of life Paul has been made free, he cannot be condemned to die. *The law of the Spirit:* the will of the Spirit touching our conduct. It is the 'mind of the Spirit' in reference, not as in *v.* 6 to the objects towards which, but to the way along which, we are to go. It is practically the Holy Spirit looked upon as an authority bidding us do this or that. The contents of the three laws, those 'of Moses,' 'of the mind,' 'of the Spirit,' are practically the same. But the 1st is a mere voice speaking to us from without: the 2nd is the same voice echoed by our intelligence within: the 3rd is the voice of a life-giving Spirit who enlightens and strengthens and moves us from within. Cp. Ezek. xxxvi. 27. *Made me free;* from the captivity of vii. 23. *The law of sin:* as in vii. 23, 25. *Sin* and *death* are partners of one throne, and issue one *law.* Cp. v. 14, 21. To obey the one is to obey the other In former days Paul was compelled to do the bidding of sin. But the Holy Spirit has set him free by making His own will the rule of Paul's life. Just so a conqueror, by setting up his own laws in a conquered country, makes the former laws invalid. That the country obeys the new law is a proof of conquest. Similarly, the presence and guidance of the Spirit have made Paul free from the rule of sin. This is not a change of bondage, but freedom from all bondage. For the law of the Spirit is the will of our Maker, and therefore the law of our being. And to obey the law of our being is the only true freedom. *In Christ;* will be expounded in *v.* 3. Paul's deliverance took place objectively in the crucified and glorified human body of Christ, iii. 24; subjectively, by his spiritual union with the risen Saviour, vi. 11.

The contrast of Paul's past bondage and present liberty proves that he is not now condemned. He remembers the time when, in spite of his better judgment, he did the bidding of sin. He now does the bidding of the Spirit of God. He finds that he is free from the bondage of sin only as he follows the guidance of the Spirit; and therefore infers that the guidance of the Spirit has made him free. He knows that his liberation came through Christ's death: and he enjoys it to-day by resting upon Christ. His freedom is therefore God's gift, and a proof of God's forgiveness. Just

so a prisoner, whose prison doors have been opened by the king's command, has in his past imprisonment and present freedom a proof of pardon. Whereas the freedom of a law-breaker who has never been apprehended is no such proof. There are thousands to-day to whom every doubt about their present salvation is banished by a remembrance of their former bondage to sin and fruitless efforts to do right. Since Paul's liberation took place in Christ, he has a right to infer that all who are in Christ have been set free, and are therefore no longer condemned. Thus the Law, by making us conscious of our bondage, not only drives us to Christ, but furnishes, to those who believe, an abiding proof of God's favour.

This verse is an absolute proof of the correctness of our exposition of § 22. To evade it, Dr. Hodge supposes, in spite of the plain reference to vii. 25 and 23, that the law of sin and death is the Law of God.

Verses 3, 4, explain how in Christ the Spirit made Paul free from the law of sin. *What the law . . . through the flesh:* a comment on *God . . . condemned sin etc.* *The Law:* of Moses. So always when not otherwise defined. *It was weak.* The voice of Sinai was powerless to save, because our flesh was too weak to throw off the bondage of sin. Just so a rope is powerless to save the drowning man who has not strength to grasp it. Whereas even such might be saved by the living arms of a strong man. If the flesh could do what the mind approves, the Law would be able, by revealing the badness of the rule of sin, to dethrone it, and thus save us. But the flesh cannot drive out its dread inhabitant. Consequently, the Law, which cannot breathe new strength into the flesh, but only knowledge into the mind, is too *weak* to save us.

His own Son: as in i. 4, v. 10, viii. 29, 32. The *flesh* is the throne *of sin*, vi. 12, vii. 23, etc.; and therefore may be said to belong to sin. Cp. 'body of sin,' vi. 6. *Likeness:* as in i. 23, v. 14, vi. 5. It implies that the material of Christ's body was not really, but only apparently, a *flesh of sin.* These words prove that the *sending* refers to Christ's coming into the world. God sent Him, though sinless, clothed in flesh *like* that in which sin dwells. Therefore Christ existed before His birth; and was distinguished from others whom God might conceivably have sent into the world, as God's *own Son.* This suggests that His relation to God is altogether different from that even of the heavenly host. Cp. Phil. ii. 7, 1 Jno. iv. 9. See Dissertation i. *For sin:* purpose for which God sent His Son. Cp. Gal. i. 4, 1 Jno. ii. 2. Christ came because

of our sin, and to save us from sin. The same words are used in reference to sacrifices in Lev. iv. 3, 14, Heb. x. 8, 18, 26. But they are so general that we need not infer any reference to sacrifices here. *Condemned sin:* proclaimed the doom of sin. Since sin has been represented as a ruler, its doom must be dethronement. *In the flesh.* By sending His own Son in a body of flesh like that in which sin had set up its throne, and by sending Him because of sin and to save us from sin, God proclaimed in the midst of the empire of sin that that empire will be overthrown. The birth of Christ was an invasion of a province which sin had seduced into revolt and brought under its own sway. When we see the king's son enter the revolted province without opposition, and know that he has come because of the revolt, we are sure that the king is both able and determined to overthrow the rule of the usurper. The presence of the king's son proclaims the usurper's coming dethronement.

4. Purpose of Christ's coming in the flesh. *The decree of the Law:* ii. 26; i. 32. *Fulfilled:* see under ii. 27, xiii. 8. Since the Law was designed to mould our conduct, its purpose is accomplished when it is obeyed. *May be fulfilled in us:* better than 'that we may fulfil.' For every act of obedience is God's work in us, and gift to us: and is an accomplishment of the divine purpose for which Christ became man. *Who walk etc.:* the people in whom, and the condition on which, the Law will be fulfilled. *Walk according to flesh:* to allow the indolence or appetites of the flesh to mark out our path. To do this is to obey sin, which dwells in the flesh, vii. 18. *Walk according to the Spirit:* to obey the law of the Spirit of life. God sent His Son to dwell in human flesh, that the Spirit of God, and no longer the flesh, may direct our steps; and that the purpose for which the Law of Sinai was given may be achieved in us. That its purpose is now achieved in us is a proof that we have been set free from the rule of sin, and therefore are no longer condemned.

That the new life which Christ came to impart is wrought in us by the Spirit, is the FIFTH and last FUNDAMENTAL DOCTRINE of this Epistle. Of this Doctrine *ch.* viii. is a development. Cp. xv. 16. Like the others, it is asserted without proof. It is assumed by Paul again and again throughout his epistles: 1 Cor. iii. 16, vi. 19, xii. 3, 7, 2 Cor. iii. 8, Gal. iii. 14, iv. 6, v. 16—18, Eph. i. 13, iv. 30. Cp. 1 Pet. i. 2, iv. 14. The same doctrine is taught by John, 1 Ep. iii. 24, iv. 13; and is by him attributed to Christ, Jno. vii. 39, xiv. 16. Cp. Mt. x. 20, Mk. xiii. 11, Lk. xi. 13, xii. 12.

We therefore cannot doubt that this great Doctrine was actually taught by Christ. Notice also that the universal gift of the Spirit was foretold by Joel, ii. 28ff; that Ezekiel foretold that He would lead those in whom He dwelt to obey the Law, xxxvi. 27; and Jeremiah, that God would write His Law in the hearts of His people, xxxi. 33.

That the Holy Spirit, given to those who believe the words of Christ, prompts and enables them to obey the words of Moses and the prophets is another harmony of the Old and New, and therefore confirms the divine origin of both. And, that Christ came in order that the Law might be fulfilled, proves the importance and the eternal validity of the Law.

Doctrine 5, Sanctification through the Spirit, greatly helps us to exercise the faith required in Doctrine 4, Sanctification through faith. When God bids us reckon ourselves dead to sin, and henceforth living only for Him, we remember our moral weakness, and say, How can these things be? But when we learn that henceforth the Spirit of God will dwell within us, in order that by His power He may protect us from all sin, and by His holiness direct towards God our every purpose and effort—when we learn this, our doubt gives place to confident expectation and adoring gratitude. For we are sure that the Spirit is able to accomplish, even in us, God's purpose of holiness.

5. A reason for God's purpose that we should walk, 'not according to flesh etc.' *They that are according to flesh:* they whose moral nature is determined by the needs and desires of the body. Such men walk according to the dictates of the body. *Things of the flesh:* objects which the body desires, (vi. 12,) or turns away from. They *mind:* make them objects of thought and effort. Same word in Mt. xvi. 23, Ph. iii. 19, Rom. xi. 20, xii. 3, 16, xiv. 6, xv. 5. They whose moral nature is determined by the flesh think about and pursue what the flesh desires. Just so they *according to the Spirit.*

6, Shows the force of the reason just given. *The flesh* is personified as one whose *mind*, i.e. whose purpose and effort, is to kill. We saw, in § 22, that the body of the unsaved is the dwelling-place of sin; and, in vi. 12, that in the body sin erects its throne, and through the desires and needs of the body rules the man. In all men these desires are the same in kind, though different in degree. The bodies of all are alike, not only in their physical structure, but in their moral influence upon the spirit within. They are alike in their influence, because animated by one spirit of evil

which gives its own tremendous power to the desires of the body. Hence the material of the body, *the flesh*, may be itself personified as an intelligent power. Accordingly, in this verse *the flesh* has a *mind*, and cherishes hostility to God. It is evident that *the mind of the flesh* is really the mind of its animating principle, sin. And, since the one aim of sin is death, this is also the *mind of the flesh*, i.e., the one object it has ever in view. *Death:* as in vi. 21, 23. They whose character and conduct are determined by the needs and desires of the body are working out the purpose of the flesh; and this is death. Cp. *v.* 13.

Life: as in vi. 23, etc. *Peace:* as in i. 7. *Life and peace* are the objects at which *the Spirit* ever aims. Hence He is 'the Spirit of life,' *v.* 2. Since the flesh and the Spirit are so different in their purposes, and since their purposes are worked out by those who follow their guidance, God sent His Son that we might no longer live etc.

7. Reason why 'the mind of the flesh is death,' viz., because the one aim of the flesh is hostility to God. *For to the Law etc.;* explains how this hostility arises. The flesh does not, and *does not* because it *cannot*, *submit* to the commands of God. It desires objects without considering whether God permits them. Our appetites distinguish pleasant and unpleasant, but not right and wrong. Consequently, the body often prompts us to break the Law: and to do so is to declare war against the king. Therefore the flesh is necessarily hostile to God. It is a matter of every-day experience that if we let the body rule, we shall do what God forbids. And vii. 23 gives the reason. The flesh is ruled by sin, which is essentially hostile to God. Therefore the flesh cannot submit to God. This section leaves out of sight the animating principle, sin, and looks only at the flesh in which it dwells; to teach that they who, perhaps without thought of sin, follow the guidance of the body, are working out the will of one whose only purpose is to fight against God. Now war against God must end in death. Therefore, by proving that *the mind of the flesh is hostility to God*, Paul has proved that 'the mind of the flesh is death.'

8. Paul now turns from the flesh to the men to whom it is the element of life. *In the flesh:* as in vii. 5. It is practically the same as 'according to flesh.' But the one phrase looks upon the flesh as the moral element, the other as the rule, of thought and action. The flesh is to the unsaved not only the physical, but the moral, element of life. He sees and hears only through the eyes

and ears of the body. All he has and is depends upon the body. He is therefore at its mercy; at the mercy of that which we have seen to be hostile to God. Such a man *cannot* so act as to *please God*. He can neither obtain nor retain the favour of God. This does not contradict ii. 26f. For the occasional obedience of one who habitually breaks the Law cannot save him from punishment. Indeed, the occasional praiseworthy conduct of the unsaved, by raising their moral tone, rather reveals to them how far short they come of what God requires.

9—11. After describing in *vv.* 7, 8 'the mind of the flesh,' Paul now turns round suddenly to describe the lot of those who follow the Spirit. *In the flesh, in the Spirit.* Your body, with its needs and desires, is not the moral world in which you live: but the Holy Spirit is, with His purpose of life and (v. 5) His revelation of God. *Dwells:* in contrast to vii. 17, 20. If the Spirit be in us, we are in the Spirit. For His presence in us reveals to us, and raises us into, a new world. When John was in the Spirit, Rev. i. 10, iv. 2, he was practically in heaven. *But if etc.;* lays solemn stress upon the words, *if as I assume*. Otherwise we have nothing to do with Christ. This proves that the Holy Spirit is the only medium of our union with Christ; and also that the Holy Spirit dwells in all the justified. Cp. v. 5. Notice carefully that the Spirit of God is also the Spirit of Christ. Cp. Jno. xiv. 26, xv. 26. This proves the essential oneness of the Father and the Son. The words *Spirit of Christ* are chosen to support *is not His*. Only those are Christ's in whom the Spirit of Christ dwells. Yet we do not become Christ's by receiving the Spirit; but by faith, iii. 22. We are then sons of God, Gal. iii. 26: and because of this, the Spirit of the Son is sent into our hearts, Gal. iv. 6.

10. The contrasted and happy lot of those in whom Christ dwells. *Christ in you.* The presence in us of the Spirit of Christ is the actual presence of Christ. Hence the Spirit is the bearer of the presence of Christ. Cp. Jno. xiv. 18, 23, 26, xv. 26. *On the one hand etc.;* points out the different position of the body and spirit. *Dead:* see under vii. 9. Just as the body and spirit of the unsaved are already dead in the sense that, unless saved by the power of God, death is inevitable; so the body even of the justified is already dead. See p. 205. *Dead*, is practically equal to, though stronger than, 'mortal' in *v.* 11. *Because of sin:* of Adam's sin, v. 12. *Spirit:* as in i. 9. Notice that the Spirit of God is contrasted with 'the flesh,' i.e., the material side of humanity: but man's own spirit, with his body, i.e., the portion of flesh which

belongs to him personally. *Life:* stronger than 'alive.' Cp. vii. 7. *Righteousness:* received by faith, iii. 21, v. 21. It is practically the forgiveness of our sin. Notice the inconsistency of the Christian's present state. Because of Adam's sin, his *body* is, not as formerly a dwelling place of sin, but still, *because of sin*, a prey of worms and corruption: and in this body there dwells a *spirit* which, because of the *righteousness* which is through Christ and through faith, is an impersonation of undying *life*.

11, Completes the triumphant description by saying that even the death of the body is only for a time. *The Spirit of Him who raised Christ from the dead* dwells in them; and is therefore the pledge that He who raised Christ will raise them. *Because of His Spirit:* emphatic repetition of the ground of Paul's inference. Even the bodies in which the Spirit has dwelt are sacred, and will be rescued from corruption. It is true that the lips which have spoken His words will be silent in death, that the hands which He has moved to works of mercy will moulder into dust. They will die, because our father sinned. But the triumph of death will soon cease. Even the mortal clay which has been the organ of the Spirit will live for ever. Thus the resurrection of Christ is a pledge that we shall rise: and the indwelling of the Spirit is a pledge of life for both body and spirit. The resurrection of the body will be discussed fully in my next volume.

Between the readings, *By means of His Spirit* and *Because of His Spirit*, the oldest and best documents are almost equally divided. The former is found in the Sinai, Alexandrian, and Ephraim MSS.; in four very ancient versions; and was read by Clement of Alexandria and by Hippolytus (A.D. 170—240, about) probably, and by many fathers: the latter is in the Vatican and Claromontane MSS.; in the Latin and old Syriac versions; and was read probably by Irenæus, and Tertullian, and almost certainly by Origen. Athanasius (A.D. 298—373) gives us to understand that in his day the former reading was found "in all the ancient copies," but that it was nevertheless disputed.

In cases like this, where the best documents are equally divided, critics usually decide according as one or other reading seems to them most agreeable to the mind of Paul and at the same time most likely to be altered by a copyist. But here even these internal reasons afford no safe ground for decision. And the true reading remains quite uncertain. Of recent editors, the former reading is preferred by Tischendorf: the latter, by Lachmann and Tregelles, and hesitatingly by Westcott. I have chosen the latter

chiefly because Paul never speaks elsewhere of the Holy Spirit as the agent of our resurrection, and because it is not likely that he would conclude an argument with a new unsupported assertion.

In § 22 no mention was made of the Spirit. The conflict was between the Law approved by the mind, and sin dwelling in the body. The result was disastrous defeat. But now the Spirit has taken the field: and victory is the consequence. Then Paul himself was a captive; and cried for deliverance from the tyranny of his own body. But now his spirit is already free: and the freedom of his dying body is but a question of time.

Paul's exposition of the purpose and working of the Law is now complete. Cp. iii. 19, v. 20, vii. 13. God gave us a righteous law. Because it was the will of our Maker, it commended itself to our moral judgment; and called forth efforts after obedience. These efforts utterly failed. Their failure proved that we are powerless to carry out our own moral purposes; that we are in the grasp of a power hostile to what is good, and stronger than we. This universal bondage must be attributed to Adam's transgression. Therefore our transgressions are the result of his first transgression; a result developed by means of the Law, and the inevitable result of the gift of a holy law to men born in the power of sin. We therefore infer that to bring about this result, and thus to reveal our moral powerlessness, the Law was given. Again, believers now actually fulfil the Law which they once vainly tried to fulfil. This proves that they have been set free from their mighty adversary; and that a mightier than he has taken up His abode within them. For they have been set free, not from without, but from within. That their deliverer prompts and enables them to fulfil the Law, proves Him to be the Spirit of God. He is God's gift to them; and His presence is therefore a proof of pardon. Thus in them is achieved the life-giving purpose of the Law. For, by showing the uselessness of their own efforts, it has led them to Christ, and taught them the worth of His salvation: and, by revealing the presence and power of their foe, it also reveals the presence and greater power of the Spirit of God; and thus affords a constant proof that their condemnation is removed.

FLESH. The moral influence of the body, all-important with Paul, gives to this word in his writings special significance.

Flesh is the soft solid material of living or once-living bodies. So 'flesh and bone,' Lk. xxiv. 39: 'flesh and blood,' Mt. xvi. 17, Jno. vi. 51—56, 1 Cor. xv. 50, Gal. i. 16, Eph. vi. 12, Heb. ii. 14.

Since the bones and blood are out of sight, the word *flesh* is frequently used for the entire material of the body. The flesh is the living matter common to all men: the body is the one organized portion of it which belongs to each individual, and which consists of mutually essential members. Since all who live on earth live in bodies of flesh, to be alive on earth is to be 'in the flesh,' Gal. ii. 20, Ph. i. 22, 24. The *flesh* is contrasted with the 'mind,' Rom. vii. 25; with the 'heart,' ii. 28; and more frequently with the 'spirit,' Mt. xxvi. 41, Rom. i. 4, 1 Cor. v. 5 Col. ii. 5. Since a similar bodily material, though in a different outer form, is possessed by animals, the word *flesh* is also applied to them, 1 Cor. xv. 39, Rev. xix. 18, Is. xxxi. 3.

We notice that human and animal life are never found except robed in corresponding flesh. Hence the word *flesh* often includes the idea of the spirit which in the flesh makes itself known to us. This use of the word is the more appropriate because the sensations and state of the spirit within are determined, and the power of the spirit is limited, by its material clothing. Where the body is, the man is: what the man does, he does through the body: whatever is done to the body, is done to the man. The word *flesh* is therefore often used, especially in the Old Testament, for the entire man, and for the entire race. Cp. Ps. lvi. 4, lxv. 2, lxxviii. 39, Is. xxxi. 3, xl. 5, xlix. 26, etc.; Mt. xvi. 17, Lk. iii. 6, Acts ii. 17, Rom. iii. 20, xi. 14, Gal. i. 16, 1 Pet. i. 24.

We have already seen that the body exerts an important moral influence on the spirit. It has desires, vi. 12; and actions, viii. 13. In it sin dwells and reigns. To obey the desires of the body is to submit to the rule of sin, vi. 12. In our body the emotions of sin were once at work, vii. 5; and in the body, sin promulgates its law and fights against the mind, vii. 23. Hence the body of the unsaved is a body of sin, vi. 6. And from the tyranny of this body Paul cries to be set free, vii. 24. Through the death of Christ, our body of sin is practically dead, vi. 6.

This teaching prepares us for the moral significance of *the flesh*. The power of the body over the spirit arises from the needs and desires and dislikes of the body. These ever prompt us to pursue the objects needful for the existence and the comfort of the body; and to avoid their opposites. Now these needs, etc., are common, though in different degrees, to all men; and to some extent to animals. Wherever we find flesh, we find these needs and desires; and we find them to be a power ruling, or seeking to rule, the conduct of the spirit within. They are therefore 'desires of the

flesh,' Gal. v. 16, 24. And these similar desires, found wherever we find a similar material organization, give unity to the idea of flesh.

Since all men are by nature fallen, all human flesh is by nature the dwelling-place of sin. Through the desires common to all flesh, the spirit of evil rules all men except those whom God has rescued. We cannot distinguish the influence of the flesh from the influence exerted through the flesh by the principle of sin. Hence sin may be looked upon as the animating principle of the flesh. The presence of this one spirit of evil in the many bodies of the unsaved gives additional unity to the idea of flesh. And since the influence of the flesh is always in the same direction, we may look upon the flesh as a living person cherishing always the one purpose of death. Hence the 'mind,' viii. 6f, 'desires,' Gal. v. 16f, 24, 'works' of the flesh, Gal. v. 19. We may therefore conceive the flesh to be crucified, Gal. v. 24.

Many of the objects desired or disliked by the flesh can be obtained or avoided only by first obtaining other objects. Frequently all our mental and bodily powers are at work to get that which will preserve or indulge the body. E.g., efforts to make money are often put forth for this end. Such efforts really arise from the body; for they are prompted by the needs, desires, and dislikes, of the body. I think we shall find that all sin arises thus. Hence the 'works of the flesh' (Gal. v. 19) include every kind of sin.

Since the body desires objects merely for its own preservation and gratification, the desires of the body are essentially selfish. Consequently, the indulgence of them puts us in opposition to our fellows. Hence anger and strife are constant results of a life according to flesh, 1 Cor. iii. 1—4.

To those who are in Christ the body of sin is crucified, vi. 6. By the death of Christ they are set free from its rule. They therefore stand in a new relation to their own bodies. Formerly the body was the world in which they lived. Beyond the range of its vision they saw nothing. Their happiness depended entirely upon its life and welfare. But now the Spirit of God dwelling within them has made them citizens of a world independent of the body. They no longer see only through eyes of flesh, or lean upon an arm of flesh. Therefore, although physically they are still in the flesh, in spirit they are no longer so, vii. 5, viii. 8f.

We have seen the contrast of human flesh and spirit. But when the word *flesh* denotes the one living material common to all men,

and includes the one animating principle of evil, it requires a nobler contrast. The contrast is found in the one Spirit of God, who dwells in the heart, enlightens the mind, and strengthens the spirit of all believers, who is the one soul of their many souls, and who stands in absolute antagonism to the flesh. So viii. 4—13, Gal. v. 16—25. Through the body sin seeks to enslave and corrupt our spirit. The Spirit of God rescues our spirit from this slavery; becomes the soul of our soul; and, acting upon us through our own spirit, which He enlightens and strengthens, makes our body to be a living temple in which our freed spirit offers ceaseless sacrifice to God.

We therefore understand the flesh to be that material clothing of the spirit which is common to all men, in which alone the human spirit dwells on earth, which in the unsaved is under the control of sin, and which exerts or seeks to exert upon the spirits of all men a moral influence which is always opposed to God. The moral use of the word *flesh*, which is almost confined to Paul, is not so much a new meaning as a result of a deeper view of the nature, position, and influence, of that which the word commonly denotes.

SECTION XXIV.

THE GUIDANCE OF THE SPIRIT IS A PROOF OF COMING GLORY.

VIII. 12—17.

Therefore, brethren, we are debtors—not to the flesh, to live according to flesh. [13] *For if you are living according to flesh, you will die: but if by the Spirit you are putting to death the actions of the body, you will live.* [14] *For as many as are led by the Spirit of God, these are sons of God.* [15] *For you did not receive a spirit of bondage for fear again; but you received a Spirit of adoption, in which we cry, Abba, Father.* [16] *The Spirit itself bears joint-witness with our spirit that we are children of God.* [17] *But if children, also heirs; heirs on the one hand of God, and heirs together with Christ; if, as I assume, we are suffering together, that we may also be glorified together.*

By a practical application, and then a proof, of the assertions of *vv.* 10, 11, Paul will now complete his comparison of a life

'according to flesh' and 'according to Spirit.' We are bound to the latter because the guidance of the Spirit is a pledge of coming glory.

12. *Therefore:* inference from *vv.* 10, 11. If Christ's presence in us be a proof that our spirit is alive, and if God will raise the bodies of those in whom His Spirit dwells, then we are bound etc. *Debtors:* as in i. 14, xiii. 7f, xv. 27, and especially Gal. v. 3. Compare the words 'owe' and 'ought.' *Not to the flesh:* the opposite course, to which we are under no obligation whatever. Cp. vi. 17. The contrast adds force to the exhortation. *To live according to flesh:* to 'mind the things of the flesh,' to 'walk according to flesh,' to do 'the actions of the body.' This is the debt which the flesh claims, but which we are not bound to pay.

13. Instead of saying what we are bound to do, Paul breaks off the sentence to give a reason why we must not live according to flesh. Cp. v. 12, vii. 12. The reason given is a summary of *vv.* 6—8. *You will die:* as in *v.* 6, vii. 24, 13, 9, vi. 21, 23. *But if by the Spirit etc.;* supplies the place of the broken-off portion of the sentence, and tells us both what we are bound to do and why. *Actions:* not separate acts, but courses of *action:* only in xii. 4, Col. iii. 9, Mt. xvi. 27, Lk. xxiii. 51, Acts xix. 18. For a list, see Col. iii. 5—8. *Actions of the body:* not only those which directly supply the need, or gratify the desires, of the body; but also those which have this for their ultimate aim. See note under § 23. *Are putting to death etc;* personifies these actions. Experience proves that the actions, and especially the often-repeated actions, of the past are a living power in us to-day, urging us on in the path we trod yesterday. This present power of bygone thoughts, words, acts, we call habit. To destroy this power is to *put to death the actions of the body.* These words imply that the destruction is going on day by day; and therefore imply that the power of their past life still continues even in the justified. It is gradually destroyed, as it was gradually formed, by single acts. Every act of an opposite kind weakens, and therefore so far kills, the influence of our past life. *Body* rather than 'flesh;' because the actions were performed by our individual bodies. They are different in different men.

We have here Paul's first reference to a gradual development of the new life. Hitherto he has spoken only of changes which have, or ought to have, already taken place. But the death of the actions of the body is gradual. Our body is dead in the sense that through the death of Christ its subjection to sin, and its rule over us, have

ceased, vi. 6 : but the actions of the body, i.e., the habits of our former life, still strive to regain for the body which begot them its lost dominion. The increasing weakness of these habits is a mark of spiritual growth.

By the Spirit : led by the Spirit, *v.* 14, i.e., acting under His influence. In *ch.* vii. the Law revealed the presence in our body of an enemy who compelled us to obey the dictates of the body. Therefore, if we are now able to conquer these dictates, and thus gradually to destroy their power, Paul may correctly say that we do so under the influence of a *spirit* other than our own. *Live :* as in *v.* 10, 6, vi. 23. Paul will prove that, if we put to death etc., we *shall live ;* and thus give a reason for walking according to the Spirit. Notice the double contrast of death and life.

14—17. Proof that they who 'put to death etc., will live.' *As many as etc. :* all those whose life and conduct are under the direction of the Spirit. Cp. Gal. v. 18, Lk. iv. 1, Rom. ii. 4. That the 'Spirit' of *v.* 13 prompts us to put to death the actions of the body, proves Him to be the *Spirit of God.* He leads us by opening our eyes to recognise sin and to see its hurtfulness, and by giving us moral strength to conquer it ; by revealing the will of God, and its excellence, and by giving us power to do it. *Sons of God :* explained by 'adoption' *v.* 15. *Spirit of God and sons of God,* prepare the way for the argument of *vv.* 15, 16.

15. Proof that they who put to death the actions of the body, and thus show that they 'are led by the Spirit of God,' 'are sons of God.' *You did not :* as usual, the negative side first. Cp. 2 Tim. i. 7. *Spirit of bondage :* cp. i. 4, viii. 2, xi. 8, Gal. vi. 1, Eph. i. 17, Lk. xiii. 11, Rev. xi. 11, Isa. xi. 2. The Spirit which we received is not like that which animates slaves. These words do not imply that any such spirit of bondage exists ; but merely deny the supposition that we have received such. *For fear :* the emotion natural to the spirit of a slave. *Again.* If God gave us a spirit of bondage, He would but lead us back *again* to our former state. *But you received :* solemn repetition. *Adoption :* a Roman legal process by which one man took another's son to be his own son. The adopted son took the name and rank of the adoptive father, and stood in exactly the same legal relation to him as a born son. Of all the sacred writers, Paul only, himself a Roman citizen, describes by this Roman legal term our change of relation to God. It is found only here and *v.* 23, ix. 4, Gal. iv. 5, Eph. i. 5. It is specially suitable to describe a change made in accordance with the principles of law. *Spirit of adoption :* the Holy Spirit,

so called because given to us when God makes us His sons. *In whom:* 1 Cor. xii. 3, Mt. xxii. 43: prompted by the Spirit, *we cry etc. Abba:* an Aramaic word for *Father.* So Gal. iv. 6, Mk. xiv. 36. Nothing about Christ was more remarkable than that He spoke (Jno. xx. 17, etc.) to God, and of God, as Father, and taught us to do the same. Hence the Aramaic word with which He approached God became sacred to His disciples: and passed into the lips even of those who spoke other languages. So 'Amen' and 'Hallelujah,' Hebrew words. Gal. iv. 6, Mk. xiv. 36, suggest that *Father* was regularly added to express in the common language the sense of the Aramaic word. As if we said, 'Amen, so be it.'

With this verse compare Gal. iv. 6. By crying in our hearts, 'Father,' the Spirit moves us to utter the same filial cry. How He moves us, we learn from v. 5. He reveals to all believers, by means of the Gospel, God's fatherly love manifested in the death of Christ. In the Gospel God calls us children. The Spirit speaks the Gospel in our hearts. We hear and know the voice; and cry, 'My Father God.' By prompting this cry, the Spirit given to us proves Himself to be the *Spirit of adoption.* The change from *you received* to *we cry* puts Paul himself among those who cry *Abba, Father.*

16. Argument of *v.* 15 in a compact form, showing how it proves the statement of *v.* 14. The Greek word for *Spirit,* like many others denoting persons, is neuter. Hence the word *itself.* We, believing on grounds to be given elsewhere that the Spirit of God is a distinct and divine person, prefer to say 'the Spirit Himself.' Paul says that the very Spirit who moves us to cry 'Father' is Himself a witness, etc. *Joint-witness:* ii. 15, ix. 1: a not uncommon Greek word, denoting a confirmation of what another witness has said. Our spirit cried, in *v.* 15, 'Father.' And just as a child's cry, 'Father,' is a testimony—though perhaps a mistaken one—that he is a son of the man whom he calls 'father,' so our cry to God is the testimony of our spirit, the seat of consciousness and the highest part of our being, that we are sons of God. That our cry was prompted by the Spirit of God, adds His infallible testimony to the testimony of our own spirit; and assures that our filial confidence is no delusion. In the order of cause and effect, the witness of God's Spirit precedes that of our own spirit: but in the order of our thought, our own cry comes first. We are first conscious of our own filial confidence, and then observe that it is wrought in us by the Holy Spirit.

The word *witness* is a favourite in Greek for whatever affords proof. Compare carefully Jno. v. 36, x. 25, Acts xiv. 3, 17, xv. 8, Heb. ii. 4. It is specially used in reference to the Holy Spirit. Cp. Acts xv. 8, x. 44, 47, xi. 15ff; 1 Jno. iii. 24, iv. 13. It is very appropriate here, because it is by a voice put into our lips that the Holy Spirit gives proof that we are sons. Barnes says that the Spirit witnesses only by producing in us 'love, joy, peace, etc.' But of these we have no mention whatever here. And we have express mention of the actual inward presence of the Spirit Himself, who each moment gives us (*v.* 13) victory over sin and boldness (*v.* 15) to call God our Father.

17. After proving in *vv.* 14—16 that we are sons of God, Paul now goes on to prove that the sons of God 'will live,' *v.* 13. *Sons* are *also heirs*, claiming to succeed to their father's wealth. Similarly, in virtue of our new relation to God, His wealth will some day be ours. *On the one hand:* as in vi. 11. *Together with Christ.* By our adoption we are brothers of Christ, and will share His glorious inheritance. These words point us to Christ as a pattern of the heritage awaiting us as sons of God.

The proof of 'you will live,' *v.* 13, is now complete. In virtue of His relation to the Father, Christ will live for ever, Jno. v. 26, vi. 57. Therefore, since we are sharers of His inheritance, we too shall live for ever. And if so, our hope of eternal life binds us (*v.* 12) to follow the guidance of that Spirit whose presence and voice within us are a pledge of the glory awaiting us. See a similar argument in Eph. iv. 30; also Eph. i. 13f, 2 Cor. i. 22.

If as I assume etc.: condition on which we share Christ's heirship. All who suffer because they obey God, share Christ's suffering. For their sufferings, like His, arise from the world's hatred to God, and are endured voluntarily to advance the purposes for which Christ died. Cp. 2 Cor. i. 5, Col. i. 24, 2 Tim. ii. 12, Mk. x. 39. These words remind us, as does v. 3, of the persecutions of the early Christians. But, in some degree, they are true of all believers. *That we may etc.:* purpose with which God lays suffering upon us, and with which we cheerfully endure it. We gladly accept the cross that we may wear the crown, Mt. v. 12, Acts v. 41. These words complete the picture of our union with Christ. In *ch.* vi. we found ourselves sharers of His crucifixion, death, burial, resurrection. And we have just learnt that we must share His sufferings. But we also share His sonship; and we shall share His heritage of glory.

The ARGUMENT of § 24 rests upon three matters of direct experi-

ence : we day by day trample upon, and are thus destroying, our former habits of sin ; we are prompted from within to call God our Father ; our victory over sin and our filial cry go together. Our former bondage proves that our present victory comes from the presence in us of a spirit mightier than our own. That this spirit gives victory over sin, proves him to be the Spirit of God. Cp. Mt. xii. 24—29. Again, we look up to God as our Father. His voice is music in our ears. Upon His arm we lean, and in His bosom rest. And because we know that He will provide for and protect us, we are at peace amid the uncertainties and storms of life. But we remember the time when it was not so. Yet in those days we knew that God was our Father ; and in the Lord's prayer, at the bidding of Christ, we called Him such. But there was no reality in our words. The contrast of past and present proves that God has put a new spirit within us. Just so in former times, although we knew that God loved us, His love had no practical effect upon our thoughts, emotions, or life. It now fills us (v. 5) with exultant hope and joy. Lastly, we find that in proportion as we have power over sin we have also filial confidence in God. From this we infer that these two results have the same source ; i.e., that both are produced by the Spirit of God. But if the Spirit of God prompts us to call God our Father, we cannot doubt that we are actually His children. And if so, our expectations must be measured by the inheritance of the first-born Son, whose brothers we are. Therefore we infer with certainty that we shall share Christ's immortality. And if so, we have the strongest reason for surrendering ourselves entirely to the guidance of the Holy Spirit, whose presence in us is the source and ground of a hope so glorious.

Notice how carefully Paul guards this teaching from perversion. He does not appeal to a mere assurance that we are God's children ; but to an assurance accompanied by power over sin. And when the Spirit proclaims in our hearts that God is our Father, He does but re-echo, fulfilling Jno. xvi. 13, words which Christ first publicly proclaimed in our ears. Thus the testimony of the Spirit is one which we can intelligently weigh and estimate, and for our acceptance of which we can give a reason.

If we assume, as the Sacred Writers do, that future life implies a resurrection of the body, § 24 proves *vv.* 10, 11 ; and thus completes the contrast of a life according to flesh and according to the Spirit.

Observe carefully that believers are called 'sons of God.' In

one sense all men are such by creation in the image of God. But although the Bible occasionally speaks of God as the common Father of all, it never speaks of all men as His children. That Paul's readers were sons of God by adoption, proves how completely, in his view, they had lost by sin their original sonship. For the adopted son owed his position and prospects, not to birth, but to the pure goodwill of his adoptive father. So Aulus Gellius, v. 19: "Into another man's family and into the position of children, strangers are received." Hence the very word 'adoption' implies that it is not by right of birth but by undeserved favour that we are permitted to call Him our Father. That all men are not sons is also implied in the heirship to eternal glory which all the sons possess, *v.* 17. And we are taught expressly in Gal. iii. 26, Jno. i. 12, 1 Jno. v. 1 that it is by faith that we are sons of God. Cp. 1 Jno. ii. 29—iii. 2, 9.

DIVISION III. may from this point be suitably reviewed. In *ch.* vi. we have the new life in reference to its aim and purpose, viz., God: in *ch.* vii., in reference to the Law, i.e., the principle that God will treat us according to our deserts: in *ch.* viii., in reference to its immediate source and motive power, viz., the Spirit of God. In *ch.* vi., the new life is deliverance from the rule of sin, which tends to death; and subjection to the rule of God, which tends to life: in *ch.* viii., it is deliverance from the rule of our own flesh, which also tends to death; and submission to the guidance of the Holy Spirit, who leads us to life of body and soul. The contrast in *ch.* vi. was between sin above us and God above us; in *ch.* viii., between sin within us, and God within us. The difference results from the teaching of *ch.* vii. The Law reveals sin as an inward power compelling us, in spite of better desires, to serve sin; and thus proves that, in order to live for God, (vi. 11,) we must receive a Spirit stronger than our own spirit, who will set us free from the inward rule of sin, and become by His own presence in us the source of a life of which God is the aim. We are thus prepared to hear that Christ died in order that the Holy Spirit may become the guiding principle of our life.

SPIRIT. Of this word, the simplest meaning, in both Testaments, is breath. Cp. Job xxvii. 3, 2 Th. ii. 8. It is rendered 'breath' in Gen. vi. 17, vii. 15, 22; Ps. xxxiii. 6, etc. Hence it is used for wind, the breath of nature, in Is. xl. 7, Ps. xviii. 15; and is so rendered in Jno. iii. 8, Gen. viii. 1, Num. xi. 31, Hos. xiii. 15.

Since breath is an invariable mark of life, which begins with our

first breath and ends with our last, the word *spirit* often denotes the principle of life. So Rev. xiii. 15, 'to give spirit to the image;' xi. 11, Lk. viii. 55, Jno. xix. 30, Acts vii. 59, Jas. ii. 26, Eccl. xii. 7. Animals, since they breathe and live, have a spirit: Gen. vii. 15, 22, Eccl. iii. 19, 21. To the flesh animated by it, the Spirit gives intelligence, power, activity. The word *spirit* therefore denotes the seat of knowledge, 1 Cor. ii. 11, Mk. ii. 8; emotion, Lk. i. 47, Acts xvii. 16; purpose, Acts xix. 21; and the source of action, Rom. i. 9. Notice the contrast of spirit and flesh. The flesh lives: the spirit gives it life. The flesh is moved: the spirit moves it. The flesh seems to act: the unseen spirit really acts. Thus the flesh is the means through which the spirit acts upon other spirits. And the spirit makes the flesh conscious of the material world around.

We frequently meet with an agent called, in the Old Testament, the Spirit of God, of Jehovah; in the New, the Spirit of God, of Christ, the Holy Spirit. In Job xxvii. 3, the spirit of God is the human spirit breathed by God into man; and in Hos. xiii. 15, a wind sent from God. Most frequently the Spirit of God is the source of an influence acting upon man from within, and giving him a power, Jud. xiv. 6, 19, xv. 14, xvi. 20; skill, Ex. xxxi. 3, etc.; voice, Num. xxiv. 2, 1 Sam. x. 6, 2 Sam. xxiii. 2; and wisdom, Is. xi. 2f, altogether beyond his own natural power, skill, eloquence, or wisdom. Men thus become the arm and hand and voice of God. Since this influence always aims at the purposes of God, its source is called the Spirit of Holiness, Ps. li. 11, Is. lxiii. 10f; and in the New Testament the Holy Spirit. We also find an evil spirit of God, i.e., one who carries out in men God's purpose of anger against them, 1 Sam. xvi. 14—23, Jud. ix. 23. Cp. 1 Kings xxii. 21. Looking only at the Old Testament, we conceive the Spirit of God to be the source of an inward influence from God, and the bearer of the presence, the power, and the knowledge of God.

In this Epistle the Spirit reveals Himself as in the Old Testament, except that He now appears as the Spirit of Christ. He is to us the inward presence of Christ; and a pledge of immortal life, Rom. viii. 11. He makes us conscious of the love of God manifested in the death of Christ, v. 5; and puts a new voice into our lips, viii. 15, 26. He gives to us moral strength to conquer sin, *v.* 13; and is the guide of our life, *v.* 14. He makes us in heart the people of God, ii. 29; and becomes the mainspring of a new life, vii. 6. He is thus the source of holiness, xv. 16; hope, xv. 13; joy, xiv. 17.

The analogy of our own spirit (1 Cor. ii. 11) helps us to understand the nature and work of the Spirit of God. Just as the human spirit breathed by God into Adam's lifeless body as it lay on the greensward of Paradise, unconscious of its destiny and of the beauties of the garden, gave life to the body, filled it with consciousness of the objects around, opened its eyes and ears to the beauties and songs of Paradise, raised it from the ground to bodily and spiritual activity, and put a voice of praise into the hitherto silent lips; so the Spirit of God breathed into us gives us a deathless life, makes us conscious of the realities of the eternal world, of its grandeur and its harmonies, and fills us with spiritual power and activity. And just as our own spirit is altogether different from, and in essential dignity greater than, our body, yet united to it by an all-pervading and mysterious fellowship; so the Spirit of God is in essential dignity infinitely greater than our spirit, yet united to it in a still more mysterious fellowship.

Notice the connexion between the Spirit and the Gospel and Christ. The historic Jesus crucified is the object in which God has made Himself manifest before our eyes. The Gospel is the divine light which bears to our mind the image of the object. Our mind is the eye in which the image is reflected. The Holy Spirit is the life which enables the eye to see the glorious object, which moves the lips to praise and the body to bow in worship. Thus the Spirit gives to us a life, intelligence, and power, which are not human, but divine.

The Spirit always acts upon us from the inmost chamber of our being, i.e., with the full consent and approbation of whatever is noblest and best within us. He is thus distinguished from sin, which never secures our highest approbation, and which thus betrays its foreign and inferior and hostile origin.

I hope to prove elsewhere that the source of this inward influence, the bearer of the presence and attributes of God and of Christ, is Himself an intelligent person distinct from the Father and the Son, and a sharer of their divine nature. Cp. 1 Cor. ii. 10—13, xii. 7—11, 2 Cor. xiii. 14, Jno. xiv. 26, xv. 26, xvi. 13, Mt. xxviii. 19, xii. 31, Rev. i. 4. When we have learnt this elsewhere, it enables us better to understand, and gives force to, the teaching of this chapter. But neither from the Old Testament, nor, in view of its many and bold personifications of abstract principles, from this Epistle can we infer this doctrine with certainty.

The word *Spirit* is used to distinguish this divine person from the Father and Son, who are also essentially spirit, because He is

that person of the Trinity who comes into actual contact with our spirit, as the immediate inward source of our higher life, and the moving principle of our thoughts, words, acts. The title 'holy,' which also belongs in its highest sense to the Father and the Son, is applied with special frequency to the Spirit : because His chief feature is that God is the one aim of the influence which He constantly exerts. Every moment He comes forth from the Father, that He may lead us back to the Father. Every other influence leads us away from God. Only so far as we are moved by the Spirit of God is God the aim of our purposes and efforts. Hence all human holiness is the mind of the Spirit realised in those to whom He is the soul of their soul and the life of their life.

We notice that God's work in man preparatory to justification is never attributed to the Holy Spirit. Yet we cannot doubt that He is the Agent by whom God leads men (ii. 4) to repentance, and (Jno. vi. 44, 65) to Christ. The explanation is probably that the word *Spirit* is reserved for the Third Person of the Trinity when acting as a *spirit*, i.e., as a living influence acting upon us from within. On those not yet justified He acts only from without. The hand of God is upon them : but the life-giving Breath of God is not yet within them.

ASSURANCE OF JUSTIFICATION.—Throughout his writings Paul assumes that his readers know that they are justified. He tells them (v. 1) that they have been brought into God's favour, and stand therein ; and bases an argument (*vv.* 9—11) upon the fact that they have been justified and reconciled. They know this : for, though sinners, they (*v.* 2) look forward with joy to future glory ; and, (*v.* 11) reconciled with God, they rejoice in God. They have experienced a total change of life, vi. 17—23, vii. 5f. They are sons of God, in a sense which proves that they 'will live,' viii. 12f. They have already (*v.* 24) been saved, and are looking forward (*v.* 18) to a glory compared with which present afflictions are of no account. Although many of them are Gentiles, by faith they have obtained righteousness, ix. 30 ; and have been grafted into the good olive tree, xi. 17—20. The Holy Spirit has been given to them ; and has made them (v. 5) conscious of God's love, and taught them (viii. 15) to call Him Father.

All the members of the Galatian churches are, amid many imperfections, sons and heirs of God by faith ; and, because they are sons, the Spirit of the Son cries in their hearts, 'Father :' Gal. iii. 26, iv. 6. The Ephesian Christians have 'the forgiveness of sins,

Eph. i. 7 ; have been saved by faith, and made alive, ii. 5, 8 ; have been brought near to God, and built into the rising walls of the living temple, *vv.* 13, 20. When they believed, they were sealed with the Holy Spirit, the pledge of blessings to come : i. 13, iv. 30. The above quotations might be indefinitely multiplied. In his many prayers, Paul never prays that his readers' sins may be forgiven ; nor does he hold out to them a promise of forgiveness. Contrast Acts xiii. 38, xxvi. 18 ; ii. 38.

John's readers (1 Ep. ii. 12) are forgiven ; are children of God, iii. 2 ; know that they have passed out of death into life, *v.* 14; and that they are 'of God,' v. 19. They know that they abide in Christ, because He has given them the Spirit : iii. 24, iv. 13. Cp. v. 13. And Peter speaks (1 Ep. i. 3—8) in the same strain.

The above must be taken as a sample of the teaching of these three apostles. Such teaching seems to imply that conscious forgiveness was the ordinary experience of the Christians among whom these apostles moved. It certainly implies that conscious forgiveness is a blessing designed by God for every member of the church.

How was this assurance obtained? Since it is already enjoyed in v. 1, we must seek an answer in the earlier chapters. We saw in the note on faith that the Gospel makes known to every one who intelligently believes it, that he is himself forgiven. He is sure that he will escape punishment because the Gospel says that all believers will escape, and because he knows that he believes. Thus, our assurance of forgiveness is produced by, and rests upon, the word of God ; and upon the known character of God. It therefore implies that God has made Himself known to us, and spoken to us. And it will be firm and comprehensive in proportion as we know His character and understand His words. Accordingly, in order to confirm our hope of glory, Paul proves in v. 5, by correct human reasoning, from an historical fact, how great is God's love. Thus the fuller assurance Paul seeks to establish rests upon the love of God manifested in the death of Him who by resurrection from the dead made good His claim to be the Son of God ; and is produced in us according to the laws of the human mind. Therefore our assurance of forgiveness rests upon ground external to us, ground which our best judgment pronounces to be absolutely firm.

Again, although our assurance of God's love rests upon historical facts explained by human reasoning, we are told (v. 5) that it is produced in us by the Holy Spirit ; and (viii. 15) that the filial cry with which we give utterance to our assurance is but the echo of

His voice. Just so the first wonder and praise of Adam in Paradise were produced both by the objects placed around him and by the inbreathed spirit which made him conscious of the objects. Similarly, our assurance of future life is produced by the facts placed by history before our eyes and the words spoken in our ears by the Gospel, which facts and words manifest the eternal Nature and the eternal Purpose of God; and by the Spirit who enables us to understand, and to feel the force of, the facts and the words. It has thus an historical and logical ground, and a spiritual source. Hence Paul is careful, on the one hand, to expound the meaning of the facts and the words, and on the other hand to pay homage to the Spirit who through the facts and the words gives us an assurance of future glory. See end of § 14.

We can direct for a time our exclusive attention either to the historical and visible ground, or to the spiritual source of our assurance. When we wish to prove how firm is the ground on which our hope rests, we go to the cross, and the empty grave, and the promises. At other times, while we rest in peace upon this firm ground of hope, we acknowledge that whatever assurance we have of God's present favour and of future blessedness is wrought in our hearts by the indwelling Spirit. Thus in the Gospel by which God saves us and assures us of salvation we have that mysterious combination of spirit and form which seems to belong to all that pertains to man. The promise is the outward and visible form: the Holy Spirit is the invisible animating principle which pervades the word and gives it life and power. For He is 'the Spirit of the Truth,' Jno. xiv. 17.

The process of assurance is as follows. The Gospel proclaims that through the death of Christ God receives into His favour and family all who believe the good news. We have proof (see Dissertation i.) that this proclamation is the voice of God. We therefore accept it as true: we dare to believe that God accepts those who believe, and therefore ourselves, into His favour. We thus come consciously into the number of those whose acquittal the Gospel proclaims. In the moment of our faith God accepts us as righteous, adopts us to be sons, and sends forth the Spirit of His Son into our hearts. The Spirit opens our mind to understand the meaning of the death of Christ, and thus makes known to us God's love. The love of God thus revealed assures us that the hope called forth by the promises will not deceive us. We now look up to God as our Father; and find that while we do so we have power to conquer our inveterate habits of sin. That these are results of the gift of

the Spirit is proved to us by a remembrance of our former life. We therefore accept them as a further confirmation of the hope called forth by the promises, and confirmed by the love manifested on the cross.

A writer in Blunt's 'Dictionary of Theology,' on 'Assurance,' speaks of the "doctrine which substantially assigns to truly converted persons a perfect assurance of peace with God, i.e., of present pardon and future salvation," as a "misbelief containing a nucleus of truth." He makes no reference whatever to the multitude of passages quoted in this note; but supposes the doctrine to be "developed out of the word assurance in Col. ii. 2, 1 Th. i. 5, Heb. vi. 11, x. 22, or rather out of the word thus rendered in the Auth. Version." He thus implies that this rendering is incorrect; but proposes no other. His implication is utterly false: the word could not be better translated; and is so translated by Ellicott and Alford. He adds, "Most persons who are really serving God faithfully will have some degree of consciousness that they are in God's favour; but when they have done all, they will say that they are unprofitable servants, and that they dare not do more than hope through the mercies of God that they will be saved." I understand him to mean that their hope will not be an exulting expectation of glory, but a mixture of confidence and doubt. If salvation were by works, an assured hope would imply that we are not unprofitable servants: but since both salvation and assurance are God's gifts, our assurance implies only that God has done much for us, and has promised to do still more. The writer speaks of the danger that this doctrine may lapse into antinomianism. This danger Paul himself admits, vi. 1, 15; and guards against it, not by diluting our assurance, but by the teaching of *ch.* vi.

If the view here advocated be correct, it is difficult to estimate, and impossible to over-estimate, the damage done by such writers as the one referred to. For, by representing assurance as a blessing to be obtained only, in "some degree, by most persons who are really serving God faithfully," they misrepresent the Gospel which is the instrument through which this assurance is given; and thus keep back from the faith which lays hold of it those persons who are so unfortunate as to believe them.

SECTION XXV.

OUR HOPE IS CONFIRMED BY THE PRESENT STATE OF NATURE AND OF OURSELVES.

VIII. 18—27.

For I reckon that the sufferings of the present season are of no worth in view of the glory which will be revealed for us. [19] *For the expectation of the Creation waits for the revelation of the sons of God.* [20] *For to vanity was the Creation made subject, not willingly, but because of Him who made it subject, in hope* [21] *that also the Creation itself will be made free from the bondage of corruption into the freedom of the glory of the children of God.* [22] *For we know that the whole Creation groans together and is in travail together until now.*

[23] *And not only they, but also ourselves, who have the firstfruit of the Spirit, we also groan ourselves within ourselves, waiting for adoption, the redemption of our body.* [24] *For in hope were we saved. But a hope that is seen is not hope. For what one sees why does he hope for?* [25] *But if, what we do not see, we hope for, with perseverance* we wait for it.*

[26] *In the same way also the Spirit helps with our weakness. For what we are to pray for, according to what is needful, we do not know. But the Spirit itself intercedes on our behalf with unutterable groanings.* [27] *But He that searches the hearts knows what is the mind of the Spirit, that according to* the will of *God He*† *intercedes on behalf of saints.*

§§ 25, 26 look at the teaching of § 24 in the light of the afflictions of the present life. Their relation to § 24 is similar to that of Rom. v. 3, 4 to *vv.* 1, 2. They develop the thoughts introduced by the words 'suffer together,' 'glorified together.' These latter words will now be justified by a proof that the present state of Nature and the yearnings of believers are a pledge of coming glory.

18, Explains the word 'glorified,' and thus supports the implied exhortation to suffer with Christ. *Reckon;* as in ii. 3, gives a result of deliberate calculation. *Present season:* as in iii. 26. *Revealed:* see i. 17. *Glory revealed;* 1 Pet. iv. 13, v. 1. Cp. Col. iii. 4. The splendour awaiting the sons of God is now hidden from the eyes of themselves and of those around. But Christ will soon

* Or, Endurance. † Or, It intercedes.

appear in splendour; and with His own splendour, before men and angels, He will clothe His brethren. Cp. 1 Cor. xv. 43, Phil. iii. 21. Thus they and He will be 'glorified together.' In the light of that glory, present afflictions *are of no worth*.

19. Proof that glory will be revealed for us. *Creation:* same word as creature, i. 25, viii. 39. It denotes both the act of creating, i. 20; and the whole or any part of that which is created. Cp. Mk. xvi. 15, 'the whole creation;' and Rom. i. 25, viii. 39. That it is here used in a wide sense is proved by 'the whole Creation,' *v.* 22. But even this universal expression may be limited, like all such, by the speaker's limited mental horizon. See under i. 8, v. 18. In Col. i. 23, Mk. xvi. 15, it is limited, by the word 'preach,' to the human race. It is here limited by the entire context. The *Creation* is specially distinguished from the children of God; and therefore does not include them. The words 'subject' and 'groan' exclude the happy spirits of other worlds. The coming liberation excludes bad angels, and those who finally reject the Gospel. For to the latter the coming of Christ will bring wrath, ii. 8; and we cannot conceive it to bring liberty to the former. It therefore remains that the word denotes the entire world around us, living and without life, man alone excepted. It is what we call Nature; but reminds us that Nature is the work of God. Compare carefully Wisdom v. 17, xvi. 24, xix. 6, where the word has the same sense. This sense has been adopted here, with slight modifications, by a majority of writers of all ages, from Irenæus to those of our own day.

Revelation: refers to 'revealed,' *v.* 18. Cp. 1 Cor. i. 7, 1 Pet. i. 7, 13, iv. 13. *The sons of God* are now in disguise: and Christ is hidden from their sight. When Christ appears, their glory, and therefore their true character and position, will be made known to themselves, to men, and to angels. *Expectation:* literally, waiting with outstretched head, as though listening for the footstep of the Revealer. Notice that even the expectant attitude of Nature is personified, and bears witness to the glory awaiting the sons of God.

Verses **20, 21,** explain *v.* 19. *Vanity:* as in i. 21, that which produces no worthy result. Nature toils to little purpose. It brings forth thorns and thistles. And though with these are mingled objects of use and beauty, decay is written upon all. This subjection to vanity is called in *v.* 21 *the bondage of corruption. Not willingly.* This fruitless effort was not Nature's original destiny. Nature was condemned, because of man's sin, (Gen. iii. 18,) to give

birth to useless, destructive, or perishing offspring. That this was forced upon Nature, Paul expresses in a way which keeps up his personification, by saying that Nature submits to it unwillingly. *Because of Him etc.;* of God, who said, 'thorns and thistles etc.,' Gen. iii. 18. *In hope:* as in iv. 18, v. 2. *Bondage of corruption.* Nature is prevented from putting forth its powers, from manifesting its real grandeur, and from attaining its original destiny. It is therefore bound. And its bondage is caused by the necessary decay of its products. All that Nature brings forth is doomed to die. And Nature is compelled to slay its own offspring. The lightning flash destroys the stately oak. The winter's cold kills the songsters of the summer. Animals devour other animals to maintain life. And this universal destruction limits the achievements of Nature. Instead of constant growth, Nature's beauty and strength fade away. The powers of the material Creation are bound by fetters of decay. *The freedom of etc.:* with which the *children of God* will be made free in the day when their glory (*v.* 17) will be revealed. This freedom, Creation will share. The bondage of corruption was designed to last only for a time. It was imposed when man fell; and will be removed when man's redemption is complete, *v.* 23. Paul carries on his personification by saying that, when Nature was made to share *the bondage* which resulted from man's sin, a *hope* was given to it of sharing the liberty which will follow man's deliverance.

22. Proof, from an admitted fact, that Nature will be made free. *Groans together:* the entire Creation joins in one cry of sorrow, and in one great anguish. Every voice in Nature which reminds us of its bondage to corruption, Paul conceives to be a cry of sorrow. The storm which wreaks destruction, and the roar of the hungry lion, tell that the original purpose of the Creator has been perverted, and that Nature is not what He designed it to be. *The whole . . . . until now.* This cry is universal and unceasing. And Paul remembers that Nature's sorrow is the result of man's sin. He therefore infers that it will not continue for ever; that the confusion and destruction around, so inconsistent with the character and purpose of the Creator, will give way to liberty and order. In other words, he can account for the present anomalous state of Nature only by supposing it to be temporary, to be preparatory to something more consistent with Nature's original destiny. *In travail.* The agonies of Nature are but the pangs soon and suddenly to cease at the birth of a new earth and heaven. Cp. Jno. xvi. 21.

The argument of *vv.* 19—22 is this. From the present confusion

of Nature, so anomalous and so contrary to its divine origin, and from the story of Gen. iii. 18, Paul infers that better days await the material Creation. He therefore conceives it to be a prisoner listening for the footsteps of the liberator. And, since Nature's bondage was the result of man's sin, Nature's coming liberation attests that man will be made free. That Nature is waiting for the moment when it will burst into a song, tells that glory is coming. And if so, it is coming for those in whom the Spirit bears witness that they are sons of God.

Notice that Paul, when speaking of the future, adopts the thoughts and words of the old prophets. Cp. Ps. xcviii. 8, Is. lv. 12f.

We have here another proof (cp. i. 20) of Paul's careful contemplation of the material world. For an important coincidence, see Acts xiv. 17, xvii. 24. If our exposition be correct, these verses teach plainly that the world beneath our feet will be rescued from the curse of sin, to be our eternal home. Cp. Acts iii. 21, Rev. xxi. 1. Just as the sin of man's spirit brought a curse upon the body in which the spirit dwells, so it brought a curse also upon the greater dwelling-place of the entire race. And just as the body will some day share the liberation which the spirit already enjoys, so will also the world around. Thus are the fortunes of the material world indissolubly joined to those of its inhabitant, man.

23, Compares the present state of the children of God with the present state of Nature. Nature groans, waiting for liberation: we groan, waiting for *adoption* and *redemption*. *Firstfruits:* xi. 16, xvi. 5, 1 Cor. xv. 20, 23, xvi. 15, Jas. i. 18, Rev. xiv. 4: frequently used in the Old Testament for first-ripe fruit or grain, of which a part was given to God, Dt. xxvi. 2, 10, Num. xviii. 12f, etc. The Holy Spirit received by Paul and his readers was a firstfruit in a double sense; in reference to the great number who afterwards received the same Spirit, and in reference to the future glory which believers will receive, and of which the gift of the Spirit is a pledge. If the latter be intended, the words denote the 'earnest of the Spirit,' 2 Cor. i. 22, Eph. i. 14: if the former, they remind Paul's readers of their happy lot as being among the first to receive salvation. Between these expositions, I am unable to decide. Each is grammatically correct, and each gives a good sense. In either view Paul teaches that the Spirit already received is a precursor of still larger blessings. *Groan:* so 2 Cor. v. 2ff. As long as we are in a body condemned to die, a burden rests upon us. Our apparent and real positions are utterly inconsistent. The children of an immortal King, instead of resting in their Father's palace and join-

ing the anthems of their brothers in the skies, are weary with earthly, and often with menial toil, and weep in pain and sorrow. Their spiritual powers are fettered by the needs and weakness of the body. A consciousness of their destiny makes them feel the present life to be a strange contradiction. As we look into the future, and in spirit mingle with those within the veil, our present state becomes to us a burden; and *ourselves within ourselves*, in our heart of hearts, we breathe forth longings for deliverance. *Waiting for.* Our groaning is a yearning for something to come. For it is prompted, not merely by present burden, but by the contrast of present and future. *Adoption;* was strictly the legal ceremony by which the child passed formally into the family of the adopting father. Virtually we are already sons of God. We call him Father, and He looks upon us with a Father's love. But our formal *adoption* will take place at the coming of Christ, when we shall be publicly brought into our Father's house, clothed with the raiment of sons, and made to sit down beside the firstborn Son. *Redemption:* as in iii. 24, a setting free on payment of a price. Cp. Lk. xxi. 28, 1 Cor. i. 30, Eph. i. 7, 14, iv. 30. *Of our body.* Not only Nature, but our bodies are in 'the bondage of corruption.' They would be so for ever, had not Christ died. Therefore His death is the redemption-price even of our body. Cp. 1 Cor. vi. 19f. The price has been paid, but the captive has not yet been set free. Therefore *the redemption of the body* is still future. It will take place in the day of our formal *adoption.* On the resurrection morning, our bodies will, in consequence of the death of Christ, be set free from the domain of death. That day is therefore 'the day of redemption,' Eph. iv. 30. Since our body is an essential part of us, our *adoption* is impossible without *the redemption of our body:* and therefore implies it. And, since the burden of our present state arises from the needs and weakness of the body, and since we can enter our full glory only by the rescue of the body, our groaning assumes the form of a yearning for its rescue.

24, 25. Reason why we are now waiting in adverse circumstances for adoption and redemption. *We were saved.* Although we are not finally saved and absolutely safe (v. 10) while the battle of life lasts, yet in a true sense we were saved when rescued from the grasp of our enemy. So Eph. ii. 8. We have been saved from the sinking ship into the lifeboat, but not yet into the haven. Our safe position is one, not of possession, but of *hope.* For the Gospel is essentially an announcement of good things to come: Col. i. 5, 23, etc. *Hope* is used objectively, i.e., not for an emotion in the

heart, but for the object which evokes it. So Col. i. 5. Cp. 'fear,' Rom. iii. 18. *Seen* and *sees:* as in Mt. xiii. 17, 2 Cor. iv. 18. These words develop an argument contained in the word *hope.* Hope is an expectation of good things to come; and therefore implies the absence of the good things. Hope and sight are inconsistent: for sight makes hope needless. By giving us the hope of an inheritance, the Gospel practically proclaims that our inheritance is out of sight. Consequently, adversity, though utterly inconsistent with the ultimate position, is not inconsistent with the present position, of the children of God. Cp. 1 Pet. i. 3. *Perseverance:* ii. 7: holding on our way in spite of difficulty. *Wait for:* takes up the same words in *v.* 23. Verse 25 proves that waiting amid adversity must needs be the attitude of men to whom the Gospel has given, not the possession, but the hope of an inheritance.

26. *In the same way* as Nature groans for deliverance, as we inwardly groan for adoption and redemption, so *the Spirit also* groans in us and for us. And the groaning of the Spirit confirms the witness borne by the groaning of Nature that glory awaits us. *Our weakness:* stronger than 'us who are weak.' *Helps with:* the Spirit groans as we groan; and thus, by sharing our burden, helps us who are nothing but weakness. *For what etc.;* explains the kind of weakness and of help. *According to what etc.* We are conscious of *need;* and we groan. But such is the *weakness* (vi. 19) of our spiritual insight that we do not know how to ask so that our prayers will correspond with our real need. *But the Spirit* who moves us (*v.* 16) to call God our Father also inspires yearnings which words cannot express, and thus helps us by directing our desires to proper objects. These inspired yearnings express the mind of the Holy Spirit; and therefore appeal to God for us. For God will not refuse to satisfy yearnings which His Spirit has put within us. *He that searches etc.:* Jer. xvii. 10; 1 Sam. xvi. 7; 1 Kings viii. 39, etc. *The hearts:* in which (Gal. iv. 6) the Spirit cries. Although the yearnings of the Spirit within us cannot find adequate expression in words, they are effective with God. For He knows the secrets of the heart, and hears the groaning of His own Spirit there. *Mind of the Spirit:* as in *v.* 6: the purpose of the Spirit in reference to us, for the accomplishment of which, in adverse circumstances, He now groans and intercedes. This purpose is to make us like Christ (*v.* 29) in body and spirit. *According* to the will of *God;* further explains the mind of the Spirit. Although the Spirit's voice is not

heard, God knows that He asks for blessings agreeable to His own will, and on behalf of men whom God has called to live only for Himself.

How does the Spirit groan in our hearts? A comparison of *vv.* 15, 16 with v. 5 and Gal. iv. 6, will tell us. The Holy Spirit, by means of the Gospel which explains the meaning of the death of Christ, makes us conscious of God's love; and thus gives us the confidence of children, and elicits the cry, 'My Father God.' Since this cry is the result of the Spirit's presence in our heart, it is the cry both of our own spirit and of the Spirit of God. Cp. Mt. x. 20. It is uttered amid weariness and sorrow. Our present circumstances are utterly at variance with our true dignity as revealed by the Spirit. The contrast makes the present life a burden, and compels us to look forward eagerly to the day when we shall take our proper place as the sons of God. Our dissatisfaction with present surroundings, and our yearning for something better, give rise to inward groanings which words cannot express. Since these are a result of the filial confidence with which the Spirit by His own presence fills our hearts, they are the groans both of our own spirit and of the Spirit of God. Whatever is at variance with our dignity as sons, is at variance with His purpose touching us. Whatever hinders the full development of our sonship, hinders His work in us. Hence our yearning is the expression of His mind concerning us. Therefore, by moving us to yearn, He groans and yearns within us. By so doing He helps us in a way in which we specially need help. Left to ourselves we should desire and long for that which is not good. But now we are sure that our longings are according to God's will; for they are wrought in us by His Spirit. Again, since our longings express the purpose of the Spirit, they plead with God for their own fulfilment. To gratify our yearnings is to accomplish the purpose of His own Spirit, i.e., of Himself. Therefore, by filling our hearts with His own desires and purposes concerning us, the Spirit within us cries to the Father above us. This cry the Father cannot refuse to answer. That the voice is inaudible does not lessen its efficacy. For God hears the silent wish of the heart. He knows the purpose for which the Spirit has come to dwell within us, knows it to be in accordance with His own will, and to be a purpose of blessing for men whom God has made specially His own. In short, our own yearnings, resulting as they do from the presence of the Spirit, are themselves a pledge of their own realisation. Hence, *vv.* 26, 27 are a development of the argument lying in *v.* 23. Verse 23 is a

development of the testimony of our own spirit: *v.* 26, of that of the Spirit of God.

In § 24 our hope of glory (v. 2) was confirmed by the fact that the Spirit who gives us victory over sin, also moves us to call God our Father; and thus proves that we are sons and heirs. But at the end of the section we met something which seemed to contradict our sonship, and which Paul could not overlook, viz., present suffering. In § 25 Paul proves that our suffering, instead of disproving the Spirit's testimony that we are sons of God, occasions a repetition of that testimony in another form, and calls forth a similar testimony from the material world around us. And he proves that suffering is by no means inconsistent with a life of hope. The words 'sons' and 'Spirit' are links binding the sections together. As in v. 1—4, after setting forth our hope, Paul proves that it is not overthrown, but confirmed, by present troubles.

SECTION XXVI.

IN ALL THINGS WE ARE MORE THAN CONQUERORS.

VIII. 28—39.

Moreover we know that with those that love God all things work together for good, with those that are called according to purpose. [29] *Because* us *whom He foreknew, He also foreordained to be conformed to the image of His Son, that He may be firstborn among many brethren.* [30] *And whom He foreordained, these He also called: and whom He called, these He also justified: but whom He justified, these He also glorified.*

[31] *What then shall we say to these things? If God be on our side,* who is against us?* [32] *He that did not spare His own Son, but on behalf of us all gave Him up, how shall He not also with Him give all things to us by His grace?* [33] *Who will bring a charge against God's chosen† ones? He that justifies is God:* [34] *Who is He that condemns? Christ is He that died, but rather that was raised, who also is at the right hand of God, who also intercedes on our behalf.* [35] *Who will separate us from the love of Christ? Will affliction, or helplessness, or persecution, or famine, or nakedness, or danger, or sword?* [36] *According as it is written, "That on account of*

* Or, On our behalf. † Or, Elect.

Thee we are put to death all the day: we have been reckoned as sheep for slaughter." (Ps. xliv. 22.) [37]*Nevertheless in all things we more than conquer, through Him that loved us.* [38]*For I am persuaded that neither death nor life, nor angels nor principalities, nor things present nor things to come, nor powers, nor height nor depth, nor any other creature, will be able to separate us from the love of God which is in Christ Jesus our Lord.*

In § 24, the Holy Spirit, by enabling us to conquer sin and call God our Father, gave proof that we are children of God and heirs of the glory of Christ. In § 25, the hope thus inspired was confirmed by our present sufferings; inasmuch as they force us to yearn with a divinely taught yearning for the consummation of our sonship. We shall now learn that these sufferings are working out our good, and are powerless to injure us.

28. Not only does the Spirit help us by prompting our groanings, but *all things* help us. *Those that love God:* the only mention in this Epistle of love to God. Cp. 1 Cor. viii. 3, Jas. i. 12, Ps. xcvii. 10. It was perhaps suggested by 'children of God.' *All things.* The context, especially the lists of *vv.* 35, 39, show that Paul had in view only that which comes to us from without. Within this limit the words are universal. But sin is not included: for it is contrary to love to God. *Work with:* we work, and *all things* help us in our work. *For good:* to do us good, xiii. 4. *Those that are called:* further description of those who love God. These unexpected words prove that *all things work together with us.*

CALLED: who have received a divine summons, viz., the gospel summons of i. 6f. Cp. 2 Th. ii. 14. Because God has spoken to us in the Gospel, and called us to be His servants and sons, we have a right to call ourselves such. Just so Paul's right to call himself an apostle rested upon Christ's voice to him, i. 1. God has thought fit that only to those who believe shall the gospel call be effective, i. 16, 1 Cor. i. 21; and invalid to all others, Heb. iv. 2. Hence in i. 6f, 1 Cor. i. 2, 24, Jude 1, the word *called* is specially used of those who obey the call; and in 1 Cor. vii. 18—24, of the time when they obeyed. But we must not suppose that they who obey the Gospel have received a call not given to those who reject it. For we never read of any ordinary call other than that of the preached word. And we are always taught (e.g. ix. 32) that the difference of the results arises, not from special inward influences brought to bear on some men and not on others, but from the faith or unbelief of those who hear. Nor can we deduce the doctrine of

a special inward call from the use of the word to designate believers. For, when we hear that one bird has been shot and another has escaped, we do not infer that the sportsman fired only at the one, or with surer aim, but simply that the shot was, from whatever cause, effective in one case and not in the other. In the same way believers are described as 'called ones' because in them, and in them only, the call has been effectual. Nor is anything proved by the fact that the word *called* is used by Paul only of believers. He writes chiefly to such : v. 1, 10. His references to unbelievers are comparatively few. But though few, (cp. ix. 32, 2 Th. i. 8,) they support our interpretation. It is also supported by the teaching of Christ, who expressly uses (Mt. xxii. 3—9, 14) the word *called* even for those who reject the Gospel. The Saviour's use of the word is specially important, because from Him its use by Paul and Peter and Jude, and in the Revelation, was probably derived.

Paul's frequent use of the word *called* was perhaps suggested by a grateful remembrance of Christ's voice to him on the way to Damascus, the source to him of infinite good. And but for the Gospel preached in our ears we should now be strangers to those spiritual blessings which are more dear to us than life. But, just as the call of Peter was no less real and precious because Judas was unfaithful to a similar call, so our call is no less real and precious because thousands reject it.

According to purpose: 2 Tim. i. 9, Eph. i. 11, iii. 11. The Gospel corresponds with, and makes known, a purpose of God concerning those to whom it is preached. In this purpose lies its real worth. Just so, when a king resolves to honour a man, and, to carry out his resolve, calls him into his presence, the importance of the royal summons depends upon the royal purpose. This purpose is universal : 1 Tim. ii. 4. Therefore all who hear the Gospel are called according to purpose. That God has thought fit that His purpose shall be accomplished only in those that believe, does not make the purpose less real and important, or less than universal.

29. Ground of the assurance that 'all things work together for good,' and explanation of the divine 'purpose' revealed in the Gospel. *Foreknew:* xi. 2, Acts ii. 23, xxvi. 5, 1 Pet. i. 2, 20, 2 Pet. iii. 17, Wis. vi. 13, viii. 8, xviii. 6, etc. : always 'to know beforehand.' There is nothing in this verse which suggests any other than the common meaning. In the everlasting past we stood before the mind of God. He knew us, our circumstances, our disposition, our conduct. *Us;* is added merely to make a complete

English sentence. To render it 'those whom etc.,' would give a definiteness to the persons referred to, which Paul's words do not imply. He does not tell us in this clause who the foreordained persons are, but only something about them, viz., that God *foreknew* them. Verse 31 proves that Paul refers to himself and his readers. Whether his words apply to us may be determined from i. 16, iii. 22. He does not imply that God foreknew them in any other sense than that in which He foreknew all men; but says, without considering whether or not He foreknew others, that He foreknew them. So 1 Pet. i. 2. The importance of this will soon appear. *Foreordained:* or predestined: marked out beforehand, especially in one's mind. Only found in Eph. i. 5, 11, Acts iv. 28, 1 Cor. ii. 7. It is more definite than 'purpose.' A parent who, before his child is old enough for a trade, chooses a trade for him, predestines the boy. He marks out beforehand a path in which he designs him to go. The purpose, whether carried out or not, is predestination. *To be conformed etc.*: before they were born, and therefore from eternity, God resolved that believers should be made like His only begotten Son. *The image etc.:* the form in which Christ presents Himself to those who now surround His throne, the self-manifestation of Christ. Cp. 1 Cor. xv. 49, 2 Cor. iii. 18, Col. iii. 10. That image of splendour God has resolved to reproduce in His adopted sons. Hence these words are equal to 'that we may be glorified together,' *v.* 17. Cp. 2 Th. ii. 14, 2 Tim. ii. 12, Rev. iii. 21. But since the splendour of Christ is but the outshining of His inward moral grandeur, likeness to His glory implies likeness to His moral nature. All spiritual growth is an increase of likeness to Christ, and is therefore an approach to the accomplishment of this divine purpose. *His Son:* Christ's name as He stood before God in the eternal past.

The doctrine of PREDESTINATION, viz. That from eternity, moved not by man's foreseen faith or faithfulness but only by His infinite love and wisdom, God resolved to make His people like His Eternal Son in inward and outward grandeur; is a logical development of Doctrine 3, (see p. 183,) as is the doctrine of Election of Doctrine 1, (see p. 115,) each fundamental Doctrine being looked at in the light of the eternal Nature of God. See note under § 28. Whatever God does, He purposed from eternity. Therefore, since God designs us to be sharers of the holiness of Christ, we infer that from eternity He formed for us this glorious design. And since the holiness of the Son of God includes or implies His entire moral grandeur, of which His visible splendour is but the outshining, we

infer that, before the world was, God foreordained us to be sharers of the image of His Son. Cp. 1 Cor. ii. 7. Upon our knowledge of this purpose rests our hope of glory.

Predestination is simply a purpose; and by no means implies the inevitable accomplishment of the purpose. The boy marked out for one trade may enter another. It might, however, be supposed that what God foreordained must in every case be realised. But God has thought fit that the accomplishment of His own purposes shall depend upon man's faith. Hence Paul solemnly warns his readers (xi. 21, 22) that unless they continue in faith, they will, although foreordained to glory, be cut off. So in Jer. xviii. 7—12 God expressly declares that the accomplishment of His purpose of blessing to Israel depends upon Israel's conduct. The doctrine of Predestination is thus consistent with the teaching that salvation depends upon each man's own faith, ix. 32, xi. 22f; with the teaching that God is using means to lead all men to repentance, ii. 4; and with the universality of the purpose of redemption, v. 18.

We now see the importance of the words *whom He foreknew*. If the accomplishment of a man's purpose depends upon the action of another, he is uncertain about it. With us contingency and certainty cannot go together. With God they can. For God foresees what every man will do. When the world was but a thought in the mind of God, every man stood, with all his circumstances, his inward and outward conduct, before the eye of God. He saw man in sin; and saw the redemption-price of the blood of the spotless Lamb, 1 Pet. i. 20. He resolved from eternity that He would save; that the Gospel should be the instrument, and believers the objects, of Salvation. He knew who would believe, and who would continue in faith; and He determined that they should shine for ever in the glory of His Son. Because of His perfect foreknowledge, this purpose cannot fail.

We must carefully avoid the error of supposing that our foreseen faith moved God to predestine us to salvation. God was moved to save us simply by our foreseen misery; and His own infinite mercy: 2 Tim. i. 9, Tit. iii. 5. Having resolved to save, He was moved by His infinite wisdom and undeserved favour to select persevering faith as the condition of salvation. And having chosen this condition, He now uses means (ii. 4) to lead men to repentance and faith. So far from our faith being the ground, it is a result, of God's predestination. But although salvation is altogether the result of God's eternal purpose, and in no way whatever the result of anything we have done or shall do, God nevertheless permits

man to resist effectually the influences which lead to salvation. He thus makes the salvation of each individual dependent upon his self-surrender to the divine influences. But since this self-surrender was foreseen, God knew from the beginning the exact results of the death of Christ.

That he might be etc. : further end to be gained by our likeness to Christ. God designs His Son to be surrounded by others whom (Heb. ii. 11) He will not be ashamed to call brethren. The Only-Begotten will thus become the *Firstborn.* This is an additional ground of certainty that God will accomplish His purpose concerning us. We are sure that He will glorify us together with Christ, because He will thus accomplish an eternal purpose concerning His eternal Son.

30, Strengthens the ground just given for our confidence that all things work together with us for good, by reminding us that the accomplishment of the eternal purpose has already begun and is even now virtually complete. *These;* directs attention to the objects of the divine purpose. In order to surround Christ with brethren like Himself, the gospel *call* was given. And, since they cannot otherwise be glorified, they have been *justified.* This word, which, except in vi. 7 in a different sense, we have not yet met in DIV. III., recalls DIV. II., of which it was a conspicuous feature ; and shows that Paul is now summing up DIVISIONS II. and III., which together give a full account of the way of salvation. *Glorified :* our future splendour. In §§ 24, 25, Paul proved that glory awaits us. Its realisation is, to those who abide in faith, only a matter of time. And while he ponders the eternal purpose, Paul forgets the distinctions of time, throws himself forward into what seems to him to be the near future, and looks back upon the purpose as already accomplished. Cp. *v.* 10, Eph. ii. 6, Col. iii. 1, Jno. xvii. 4, 11f. The tense used here betrays the fulness of Paul's confidence. These words do not imply that all who are called are *justified* and *glorified.* To teach this Paul would use his favourite words 'as many as,' ii. 12, vi. 3, viii. 14, xv. 4. He now thinks only of his readers, in whom he confidently expects that God's purpose will be accomplished. That others had rejected the same call, did not lessen its value to them, any more than the unfaithfulness of Judas lessened the value of the apostolic call of Peter and John. Nor does Paul forget that justification is followed by glory only in those who continue in faith. He assumes here, though not in xi. 21, that his readers will persevere to the end ; as throughout the Epistle he assumes that they have been called and justified. These

words therefore do not contradict xi. 21f, and Mt. xxii. 14. Cp. v. 3, where Paul leaves out of sight those in whom (Mt. xxiv. 12) affliction produces, not endurance, but spiritual injury.

31. *What then etc.:* what conclusion shall we draw? as in iii. 5, iv. 1. *To these things;* points triumphantly to the statement of *vv.* 29, 30. In *v.* 28 Paul expressed an assurance that all things work for our good. In *vv.* 29, 30 he gave as a ground for this assurance God's eternal purpose concerning us and concerning Christ, a purpose already in process of accomplishment. From God's purpose he now draws the inference that *God* is *on our side.* Just so a courtier who knows that the king has resolved to promote him to great dignity, looks at the king as his friend, and counts upon royal support and protection. And *if God be on our side,* all things are working out our good. For all things are under God's control, and therefore work out His purposes: and His purpose for us is glory. That God permits affliction to fall upon us only proves that affliction is the pathway to glory. Else it would not be permitted. *Who is against us?* Paul leaves us to develop the above inference, viz., that if God be on our side, all things are on our side; and goes on to develop a similar inference, viz., that we have no adversary worthy of the name. For with God's strength, not with ours, must the strength of our adversary be compared. Hence God's purpose to glorify us proves that none can injure us. *Who,* instead of 'what,' suggests that the afflictions referred to were chiefly caused, directly or indirectly, by personal enemies. *If:* argumentative, as in iii. 5, Col. iii. 1. It does not imply doubt.

32. From God's purpose to cover us with the glory of Christ, Paul has proved that God is on our side. From the costliness of the means used to attain this purpose, he will now prove how earnestly God is on our side. *On behalf of us all;* supports 'on our behalf,' *v.* 31. *Us all;* refers only to Paul and his readers, who alone are now in his mind. So 1 Cor. xv. 22, 2 Cor. v. 15. *All;* expresses a joyful remembrance that every one of his readers is embraced in the redemption purpose of God. Christ is called the *own Son* of God, in distinction from the adopted sons. This title implies that His relation to the Father is essentially different from ours. *Gave Him up:* iv. 25, i. 24. These words, the story of the cross explains. From iii. 26 we learn why, in order to be on our side, God must needs give up His Son. *How shall He not etc?* Looking back at the cross Paul triumphantly asks, 'If God has already bestowed the one gift, compared with which all other

gifts are nothing, how can we conceive Him to withhold any other gift?' The words *all things* are limited only by God's wisdom and love. Whatever God withholds, He withholds for our good. And the reasons which now prompt Him to withhold some pleasant things will soon pass away. The day is coming when these words will be fulfilled in their widest sense. *Also with Him.* The gift of all things is pledged by the gift of His Son; and therefore the other gifts are inseparably linked with the one gift. *Give-by-His-grace:* as in i. 11, v. 15. *All things;* recalls the same words in *v.* 28. When we see God giving up to shame and death His Son, that we may surround that Son in everlasting glory, we are sure that God will keep back from us no good thing; and that the ills of life, which result from the withholding of things commonly supposed to be good, are really blessings in disguise.

33, 34. *Who will bring a charge etc.?* The gift of Christ reminds us of sin. And Paul now meets the doubt thus suggested. *God's chosen ones:* or the *elect of God:* ix. 11, xi. 5, 1 Th. i. 4, Eph. i. 4, Mt. xxii. 14, xxiv. 22—31. See note under § 28. Paul implies that God, the righteous Judge, has chosen them for Himself. Therefore, to bring a charge against them is to dispute the justice of God's choice. *He that justifies etc.:* proof that they are God's chosen ones. That believers, and no others, are justified by God, proves that from eternity God resolved that believers should be His people, i.e., He chose them for His own. *Who is he that condemns?* supports *who will bring a charge?* just as *He that justifies is God* supports *God's chosen ones.* An accusation is the accuser's condemnation of the accused. Therefore, to bring a charge against believers is to condemn those whom God has chosen to be His own. Thus God's decree of justification silences all doubt, even that suggested by the memory of past sin. And, just as, by the gospel announcement of justification, God declares Himself to be on our side, so Christ declares the same by His death, resurrection, and intercession. *But rather:* corrective. We must look at Christ not as dead, but as risen from the dead. It is needless to add that for us (iv. 25) Christ died and rose from the dead. Paul follows the dead and risen Saviour within the veil, and finds Him *at the right hand of God,* still active on our behalf. See Heb. vii. 25. The words *also, also,* give solemn emphasis to Christ's presence in heaven, and intercession for us. *On our behalf;* keeps before us the same words in *v.* 31. That Christ died and rose for us, that in His place of glory He pleads for us, proves the strength of His friendship, and His ability to help.

35. *The love of Christ:* Christ's love to us, *v.* 37; made known in the facts of *v.* 34. *Who?* as in *v.* 31. *Who will separate?* who will put us beyond the reach of Christ, so as to deprive us of the practical results of His love? *Afflictions etc.?* as in ii. 9.

36. These afflictions *accord* with Ps. xliv. 22. This reminds us that the death of God's people by the sword is no new thing. The Psalm refers to men who, though faithful to God, suffered military disaster. Their enemies looked upon them as sheep ready for slaughter: and the work of death went on without ceasing. The writer says that this destruction was the result of loyalty to God. Although we do not know the facts referred to, we learn that there were men in that day who died because they served God, and who were thus forerunners of the Christian martyrs. This verse affords another harmony of the old and new.

37. *More than conquer.* How complete their victory, see *v.* 28. *Through Him that etc.:* Christ, *v.* 35. *Loved:* the love shown in His death, Gal. ii. 20, Eph. v. 25. *Through:* 1 Cor. xv. 57. The victory is from God, through Christ, and through the death which proves His love to us.

38, 39. Proof of their victory. Since Christ is our strength, our wealth, our joy, our life, nothing can injure us unless it can separate us from Him. *Persuaded;* suggests deliberation followed by full conviction. *Death:* put first because (*v.* 36) the sword ever hung before the early Christians. *Principalities:* those who hold the dignity of princes, i.e., angel-princes or archangels; as in Eph. i. 21, iii. 10, Col. i. 16, ii. 10, of good angels; and in 1 Cor. xv. 24, Eph. vi. 12, Col. ii. 15, of bad ones. Doubtless they were 'the chief princes,' of Dan. x. 13, 21, xii. 1. *Angels and principalities*, therefore, denotes angels and those among angels who hold superior rank. It is not easy to decide whether Paul refers to good or bad angels, or angels without thought of moral character. Gal. i. 8 makes even the first supposition possible. But since Paul uses the word for angels good or bad, leaving the context to determine which, he probably refers here simply to angelic power (cp. *will be able*) of whatever kind. Not even angels are strong enough to tear us from God. *Powers:* kings, magistrates, etc. *Which is in Christ Jesus.* In the body of Christ was God's love manifested to the world: and we come personally and consciously within its embrace by union with the spirit of Christ. 'Neither the hand of death, nor the events of a prolonged life, nor angels of ordinary or extraordinary rank, neither the hardships of the present nor the uncertainties of

the future, nor powers of whatever kind, neither exaltation nor the deepest debasement, nor anything else which God has made, can put us beyond the reach of that love of God which shone upon us in the person and from the cross of our Master, the anointed Jesus.' Therefore the assault of our enemies is utterly in vain. We are more than conquerors.

We have in this section the first prolonged outburst of Christian feeling. It is called forth by a contemplation of the hardships and perils of the present life. As Paul looks at the number and variety of his enemies, he realises the completeness of the victory which God has given. So in all ages the loudest songs of triumph have been sung in the face of the fiercest foes by men who, while the powers of darkness were doing their worst, found themselves more than conquerors. In this outburst of emotion we have something very different from mere emotion. Every verse is full of argument. Paul's exultation rests on solid objective grounds. He looks, not at himself, but at God and at Christ. He remembers the purpose which God formed before the world was, and the price He paid to accomplish it. From this Paul reasonably infers that God is on his side, and will withhold from him no good thing. The accusations of enemies or of his conscience are silenced by the Gospel in which God proclaims our justification and by the fact that to save us from punishment Christ died, and now intercedes. The facts of Christ's life prove the love of God and of Christ. And from that love no human or spiritual foe can tear us.

There is nothing in *ch.* viii. inconsistent with the solemn teaching of xi. 20ff, that those who have been justified, if they do not continue in faith, will fall away and perish. To say that those who are in Christ are not now condemned is very different from saying that they will always abide in Him, and never again fall into condemnation. If they fall into sin, they will certainly (i. 18) come under the anger of God. That they have been made free from the rule of sin, (*v.* 2,) is indeed a good proof that they are not now condemned, but is no proof that they will never again (Gal. v. 1) be entangled with the yoke of bondage. The presence of the Spirit of adoption affords complete evidence that we are sons of God and heirs of life and glory, a glory to which Nature herself bears witness. But the question still remains whether it is possible to quench the Spirit and to be shut out of the family of God. In *v.* 30 Paul does not say that 'as many as' He called He also justified and glorified. In *vv.* 35—39 we learn that no creature can separate us from Christ : but unbelief and sin are not creatures.

God has placed us in an impregnable fortress : but even an impregnable fortress may be surrendered by traitors.

On the other hand, there is nothing in *ch.* xi. to modify the joyful assurance of *ch.* viii. The joy of human friendship, when friendship rests upon mutual and merited esteem, is not lessened by a knowledge that friendship sometimes cools. Still less is the joy of Christian hope lessened by our knowledge that, if we cease to believe the promises, they will not be fulfilled to us. God has given a firm foundation for our faith ; and on this foundation we rest. So long as we rest there, we are kept in safety by the power of God.

DIVISION III., and with it Paul's development of the new doctrines, are now complete. In DIV. I. he proved that all men are exposed to punishment. In DIV. II. he asserted Justification through Faith and through the Death of Christ : and proved that justification through faith, which overthrows all Jewish boasting, is in harmony with God's recorded treatment of Abraham ; and that justification through the death of Christ gives us a hope of glory based on God's love, and is a counterpart, and the only conceivable explanation, of the condemnation of mankind through Adam's sin. DIV. III. is introduced by an objection that the teaching of DIV. II. leads to immorality. This objection Paul meets, not by guarding or qualifying the doctrine of justification, but by putting side by side of it the doctrine that God wills us to live, by union with Christ, a life of which God is the one aim and the Holy Spirit the animating principle. We obtain this new life by reckoning it to be already ours. Paul justifies the gift of it to men condemned by the Law, by showing that in Christ the claims of the Law against us are met ; and justifies the Law by showing that by revealing our past bondage to sin it reveals the present indwelling of the Spirit. The Spirit within us is a pledge that glory awaits us. This is not disproved by our afflictions : for our present state is one of hope. And our hope is confirmed by the state of the natural world around us, and by our own divinely taught yearnings for the accomplishment of the promises. God is on our side. Therefore afflictions cannot injure us, but are working out our good.

DIVISIONS II. and III. are a logical development of the Five Points of Paul, viz. : (1) that God accepts as righteous all who believe the Gospel, iii. 22 ; (2) by means of the death of the Son of God, *vv.* 24—26 ; (3) that God designs us to be, by union with Christ, sharers of the life of Christ, a life devoted to God, vi. 3—10 ; (4) that His design is realised in all who believe it, when they

believe, *v.* 11 ; (5) by the agency of the Holy Spirit, viii. 4. As thus stated, Doctrine 2 includes Jesus' claim to be the Son of God ; and Doctrine 3, His claim to be essentially holy. In other words, we have here Justification through faith and through Christ's death ; Sanctification in Christ, through faith, and by the Holy Spirit. We have seen that there is abundant proof that each of these doctrines, or doctrines equivalent, was actually taught by Christ. And it is evident that they were accepted by Paul, and asserted without proof, but with perfect confidence, because they had been previously taught by Christ. If we accept these doctrines, the reasoning of DIVISIONS II. and III. will compel us to accept all Paul's teaching. Only one subject remains : the bearing of these doctrines on the Old Covenant, and on the condition and prospects of the Jews, its living representatives.

DIVISION IV.

HARMONY OF THE OLD AND NEW.

IX.—XI.

SECTION XXVII.

PAUL'S SORROW FOR THE JEWS.

IX. 1—5.

I speak truth in Christ, I do not lie, my conscience bearing joint-witness with me in the Holy Spirit, [2] *that I have great sorrow, and my heart has ceaseless pain.* [3] *For I could wish to be my own self Anathema from Christ on behalf of my brethren, my kinsmen according to flesh;* [4] *who are Israelites, whose* are *the Adoption and the Glory and the Covenants, and the Giving of the Law and the Service and the Promises;* [5] *whose* are *the Fathers; and from whom* came *the Christ, according to flesh. God, who is over all,* be *blessed for ever. Amen.*

1. The sudden change of tone and subject takes us by surprise, and introduces a new Division of the Epistle. *Truth :* i. 18. *Speak in Christ :* 2 Cor. ii. 17, xii. 19. Christ is the element he breathes

while speaking the following words. *My conscience etc.:* ii. 15. *In the Holy Spirit:* viii. 15, 1 Cor. xii. 3. Paul appeals to that faculty by which he contemplates his own inner self; and reminds us that he uses this faculty under the guidance of the Holy Spirit. Those who knew Paul could not resist this appeal to Christ, in union with whom they knew that he lived and spoke, and to the Spirit who evidently permeated his entire life and thought. And this solemn appeal prepares us for a statement unlikely and important.

2. In § 26, Paul's enemies marched, conquered and powerless, in stately procession before our eyes. At the sight of them the conqueror burst into a song of triumph, and of praise to Him who had given the victory. Suddenly the song ceases, and the minstrel, whose lips spoke forth a moment ago the exultation of his heart, now tells us that he has great and constant sadness. So unexpected is this statement, that Paul appeals in proof of it to Christ, whose life and nature he shares, and to the Spirit who directs his words and actions.

3, Explains and proves Paul's sorrow, by telling us the sacrifice to which it prompts him, and the persons on whose account he is sad. *I could wish:* a momentary prompting of Paul's pity, not his sober desire. *Anathema:* found in Acts xxiii. 14, 1 Cor. xii. 3, xvi. 22, Gal. i. 8f; and frequently used in the Old Testament of that which is irrevocably devoted to God. When applied to men or animals, it denotes that which is to be destroyed at God's bidding, that on which rests the curse of God. Cp. Dt. vii. 26, xiii. 17, Josh. vi. 17, 21, vii. 1, 11, 15; where it is rendered 'accursed.' To be *anathema* is to be separated *from Christ*, and therefore exposed to the anger of God. Cp. viii. 35, 39, 2 Th. i. 9. *My brethren.* Notice the intensity of Paul's patriotism. When he became a Christian, he did not cease to be a Jew; even though the Jews rejected Christ. *According to flesh;* shows that Paul refers, not to Christian, but Jewish brethren. Cp. i. 3, iv. 1, xi. 14.

Paul weeps for his countrymen. He who is unmoved by hunger, peril, or sword, is so deeply moved by their position, that, to save them, he would almost expose himself to the anger of God. A similar case of self-devotion in Ex. xxxii. 32. Perhaps in these moments Paul and Moses shared most fully the mind of Him who actually did (Gal. iii. 13, Mt. xxvii. 46) what their hearts vainly prompted them to do. The greatness of Paul's sorrow for the Jews and the sacrifice to which it prompts him, prove how terrible was their position. What was it in them which called forth such

sorrow? No temporal calamity. This would not suggest such a sacrifice to a man before whose eyes the world itself was passing away. It is also evident that he refers, not to believing Jews, who were brethren in Christ and heirs of the coming glory, but only to the mass of the nation, who were unbelievers. Since Paul does not speak of any special calamity about to fall upon them, we must seek, and we shall find, an explanation of his sorrow in his foregoing teaching.

We have been taught (iii. 9, 19) that all men of whatever nation are, apart from Christ, exposed to punishment; and (i. 16, etc.) that the salvation of Christ is for those who believe the Gospel. The mass of the Jews did not believe. Therefore, if Paul's teaching be correct, they were under the anger of God, and on the way to eternal death. Their position was not the result of rejection by God, xi. 1; but of their own unbelief, ix. 32. Nor is their case hopeless: x. 1, xi. 23. But at the same time most of them show no signs whatever of turning to Christ. Therefore Paul was sad for them, just as many to-day, who themselves rejoice amid the trials of life in the smile of God, are sad because some whom they love are away from Christ, and because there is reason to fear that they will be separated from Him for ever. It is in the moments when our joy in Christ is brightest, and when we feel ourselves to be completely victorious over life with its uncertainties and death with its terrors, that this sadness comes to us with greatest bitterness. Paul's sudden sorrow in the midst of Christian exultation is true to the deepest instinct of our renewed nature.

4. As Paul ponders the sad position of his brethren, their many and great advantages pass in review before him. *Israelites:* a favourite name of honour, xi. 1, 2 Cor. xi. 22, Ph. iii. 5, Jno. i. 47; Dt. v. 1, vi. 3f. *Adoption;* viii. 15, 23. Out of all nations God chose Israel to stand in a special relation to Him as His children: Ex. iv. 22f, Dt. xiv. 1, xxxii. 6. Of this adoption the deliverance from Egypt was the immediate result. *The Glory:* the supernatural brightness in which God manifested His presence; Ex. xix. 16, xxiv. 10, 16f, xl. 34ff. It was a proof of the *Adoption.* The mention of the *Adoption* and *Glory* suggests *the* two *Covenants* made in the wilderness: Ex. xix. 5, xxiv. 7f, xxxiv. 27; and Dt. xxix. 1. But these remind us of the older Covenant with Abraham on which they were based: Gen. xv. 18, xvii. 2—14, Ex. ii. 24, vi. 4, Dt. vi. 10. The plural word *Covenants* marks off a triplet, which is followed by a second and corresponding triplet. By *giving the Law,* God acted as a father to His adopted children. *The Service:* as in xii.

1, i. 9, 25 ; Heb. ix. 1, 6, Acts vii. 7, 42. It denotes the ritual with which Israel showed reverence to God who manifested Himself in visible *Glory*. *The Promises* were the great feature of *the Covenants*. So 'covenants of promise,' Eph. ii. 12. All the promises about the Messiah and the glory of His reign, which had been the solace and strength of Israel during ages of disaster, were the result of the Adoption and the Covenants.

5. *Whose are:* solemn repetition introducing another class of advantages. *The Fathers:* chiefly Abraham, Isaac, and Jacob. It takes us back to the origin of the above-mentioned privileges, to those who first received the promises for themselves and their children, iv. 13. Cp. Jno. vii. 22, Acts vii. 32, Ex. iii. 13ff. *From whom:* Paul cannot say 'whose is Christ.' *The Christ;* reminds us of the eternal kingdom of which Jesus is the designated monarch. *According to flesh* : *v.* 3. Only as touching His outer, material form, did Christ spring from the Jews. But even this outward nearness to Christ was the greatest of the many privileges of their nation. These words imply that there is a sense in which Christ did not spring from Israel.

Such were the spiritual advantages of those for whom Paul mourns. They belonged to the people which God had adopted to be specially His own ; in whose midst he had manifested Himself in visible splendour ; and to whom he had bound Himself by covenant. They possessed the will of God in written form. Before their eyes, from childhood, the ritual had set forth in outline the great truths now fully revealed. To them the coming of the Deliverer had been announced : and they were heirs of the promises given to the father of the faithful. And, more than all, in their midst the Anointed One had appeared, had presented the credentials of His royalty, and laid the foundation of His kingdom.

God, who is over all: who rules over and disposes all things according to His will, Eph. i. 11, iv. 6. *Blessed for ever:* as in i. 25. At the mention of the name and birth of Christ, Paul cannot refrain from an outburst of praise to the great Ruler of the world, who had chosen Israel, and had given Christ to be born in Paul's own day and nation. His sorrow for the Jews implies that the religious advantages of the Old Covenant, which were designed to lead them to Christ, and the birth of Christ in their midst, had utterly failed to profit them. Therefore, had the sentence ended here, it might have appeared that these advantages were of little worth. But they were infinitely the greatest advantages with which any nation had been endowed. And to Paul and the Jewish

believers they had actually been the means of the inward and spiritual and eternal blessings of the New Covenant. Had God chosen Britain instead of Judæa to be the birthplace of His Son, Paul might have been, not writing this Epistle, but offering a human sacrifice to the god of the forest. Therefore, while he weeps for the Jews, he defends the worth of their slighted privileges, by giving praise to the great Disposer of events, from whom these privileges came. He thus guards, as throughout the Epistle he is so ready to do, against the error both of those who underrate religious privileges, and of those who trust to them for salvation. And that Paul was compelled to give praise to God, even in a moment of deepest sadness, for advantages which the Jews had trampled under foot, proves to us how great he felt those advantages to be. Thus his outburst of praise increases the sadness of this section.

Notice how readily and frequently, and sometimes unexpectedly, Paul turns to God in prayer or praise, even from matters in which God is not expressly mentioned : i. 25, xv. 5, 13, xvi. 20, 25. To do so was natural to him because he looked upon everything in its relation to God. Observe also how constantly Paul attributes to God whatever Christ has done : iii. 25, v. 8, viii. 3, 32. Hence the mention of Christ calls forth praise to God. In 1 Tim. i. 17 we have a similar outburst of praise for his own conversion.

TWO RENDERINGS of *v.* 5*b* are grammatically admissible.

(1) *ὁ ὢν ἐπὶ κ. τ. λ.* may be in opposition with *ὁ Χριστός*, (cp. 2 Cor. xi. 31, Jno. i. 18, iii. 13,) asserting that He who sprang from Israel is *God over all*, and *blessed for ever*. So Irenæus (quoted on p. 5) and Origen, (both preserved in Latin translations only,) Tertullian, Cyprian, (who died A.D. 258,) and very many fathers ; and a large majority of the writers of all ages, including Godet. This exposition is given in the critical Greek Testament of Tregelles, and, with hesitation, in that of Westcott.

(2) *ὁ ὢν ἐπὶ πάντων Θεός* may be the subject, and *εὐλογητὸς κ. τ. λ.* the predicate of a new sentence. This exposition is not found in any of the fathers ; but is adopted by Erasmus, and by Winer, Fritzsche, and Meyer, who are by all admitted to be almost unequalled as New Testament grammarians. It is given in the critical editions of Lachmann and Tischendorf. Attention has also been called in the 'Expositor,' vol. ix. p. 397 and vol. x. p. 232, by Dr. Vance Smith, to the fact that in the Vatican, Alexandrian, Ephraim, and Claromontane MSS. there are stops marking off the words in question as a doxology to the Father ; and, in the last three, spaces which prove clearly that the stop is from the first

hand. That the Alex. MS. has the stop from its original scribe, every one can now see for himself in the lately published photograph. The rarity of stops in all these MSS. gives importance to this fact.

I shall endeavour to show that (2) is in thorough accord with the structure of the passage, with the context, and with the thought of Paul; and that (1), though grammatically correct and making good sense, is made unlikely by the very ambiguity of the passage.

It is objected that *εὐλογητός*, in the four doxologies of the New Testament, and the very many of the Old, is always, except Ps. lxviii. 19, put before the name of God. But this is only usage. No one can say that grammar requires the predicate, even when the copula is suppressed, to stand first. Cp. xi. 16, xii. 9, Heb. xiii. 4, Lk. x. 2. Certainly, of all languages, the Greek would be the last to forbid a man to say 'God be blessed,' in deviation from the common order 'Blessed be God.' This objection is simply an appeal, a reasonable appeal, to the usage of the Bible and of Paul. What this usage is, we will consider.

We notice that the Sacred Writers, and especially Paul, often turn suddenly away from the matter in hand to ascribe praise to God. See above. So xvi. 25, Jude 24, and especially 1 Tim. i. 17; also Eph. iii. 20, Phil. iv. 20, Rom. i. 25, 2 Cor. xi. 31, Gal. i. 5, 1 Pet. iv. 11. In these cases, whenever the doxology takes the form of an exclamation, it begins with the name of God, and often with a solemn declaration of the divine attribute which prompted it. In this way the writer puts prominently before us the Great Being to whom our attention is suddenly directed. When a doxology occurs at the beginning of a subject, the word of praise comes first, making prominent the idea of praise. So Lk. i. 68, 2 Cor. i. 3, Eph. i. 3, 1 Pet. i. 3. Just so in Lk. ii, 14, when the angels take up their song, they put the word 'glory' first: but when they turn away from God on high to men on earth, they give emphasis to the transition by putting the words 'upon earth' before the word 'peace.' They thus deviate, in the latter case from the universal, in the former from the almost universal, usage of the New Testament. Cp. Lk. x. 5, Jno. xx. 19, 21, 26, Phil. iv. 20, etc. But they deviate for a sufficient reason.

The peculiarity of the case before us is, not the position, but the presence, of the word *Blessed*. Elsewhere it is found in the New Testament only in doxologies which begin a subject. All others, and they are very frequent with Paul, take the form 'To God be glory.' But surely the use of the word here need not surprise us. And if Paul used it he must put it after *God over all*. Else he

would deviate from his own unvarying use in doxologies at the end of a subject, which are so frequent with him, a use flowing naturally from the order of thought ; and would direct our chief attention to the act of praise, instead of the great object of praise.

On the other hand, although *εὐλογημένος* is used of Christ, *εὐλογητός* never is. (For the distinction, see Gen. xiv. 19f, LXX.) And elsewhere Paul uses the word *God*, never of the Son, but as the distinctive title of the Father, sometimes even to distinguish Him from the Son. See xvi. 27, 1 Tim. i. 17, 1 Cor. viii. 6, Eph. iv. 6. But these objections to (1) are by no means decisive. For Christ shares to the full, in Paul's view as I hope to show, the nature of the Father, and there is therefore no reason why he should not deviate from his custom and speak of Christ, though it be only once, as *εὐλογητός* and *Θεός*, terms elsewhere reserved for the Father. Cp. Jno. i. 1. All this shows that, in either exposition, the passage before us differs from the usage of Paul. Consequently, no argument can be based on the unusual order of the words.

According to exposition (2), the words *ὢν ἐπὶ πάντων* are, as in 1 7, put between the substantive and article for emphasis, according to constant Greek usage. So Demosthenes, pp. 41. 8 ; 71. 11 ; 92. 14 : 1 Cor. iii. 7. The words *over all* recall Eph. iv. 6. The word *ὤν* is by no means superfluous, any more than it is in i. 7, viii. 28, Phil. i. 1, but solemnly directs our attention to the existence of One who reigns over all. Nor is 2 Cor. xi. 31 a parallel construction. For there the words *ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας* cannot by themselves form a complete sentence ; and must therefore be in apposition with the foregoing nominative. And the case shows plainly to whom the words refer. Of this we should have been uncertain had Paul written *ὅς ἐστιν* as in Rom. i. 25. But the passage before us has in itself all the elements of a complete sentence : and therefore we cannot attach it to the previous sentence, and thus change its meaning altogether, without a good reason. Had Paul wished to teach in this verse that Christ is God, he might have done so, and put his meaning beyond doubt, by writing *ὅς ἐστιν*, as in i. 25. Consequently, the word *ὤν* lends no support to the former exposition.

It is true that *according to flesh* suggests another side of Christ's nature which did not descend from Israel. But this suggestion is so clear that it does not need express assertion. And there is nothing in the form of the concluding words of the verse to direct attention to it. Contrast i. 4. Nor can it be said that the words *according to flesh* were inserted only to provoke the contrast. For

the insertion of them is otherwise sufficiently accounted for. Even when narrating the privileges of Israel, Paul cannot go beyond the truth. And the truth requires this limitation. His sorrow for his brethren will not let him forget that Christ belongs to them only by outward bodily descent. But even this outward nearness to Him was the greatest of their many advantages.

How fully exposition (2) accords with the whole context and with the usage and thought of Paul, I have already attempted to show. To say that an outburst of praise would be out of place in a passage so full of sadness, is to overlook the tragic grandeur of these words. That the privileges of Israel call forth a song from a heart smitten with deepest sorrow, reveals their greatness and the terrible position of those who trample them under foot. As little inappropriate is this song of praise as will be the anthem which will rise from the redeemed even while sentence of eternal death is pronounced on those who were once 'brethren according to flesh.' And that Paul rises unexpectedly from mention of Christ to mention of God, as in 1 Cor. xv. 28, xi. 3, iii. 23, is in strict accord with his constant mode of thought.

So far then we see that (2) is exposed to no objection on the ground of grammar, the context, or the usage and thought of Paul. But I must admit that (1) is equally grammatical, and would give a good sense. The choice of expositions is therefore still open. I shall now bring reasons for believing, with a confidence which approaches certainty, that the second exposition is that designed by Paul.

Had Paul thought fit to deviate from his otherwise unvarying custom and to speak of Christ as *God*, he must have done so with a set and serious purpose of asserting the divinity of Christ. And if so, he would have used words which no one could misunderstand. In a similar case, Jno. i. 1, we find language which excludes all doubt. And in this case the words ὅς ἐστιν, as in i. 25, would have given equal certainty. But Paul did not use them. Again, in the passages which set forth expressly the nature of the Son, i. 4, Phil. ii. 6, Col. i. 15, Paul does not call Him 'God.' And in each of these passages the absolute subordination of the Son to the Father is very conspicuous. But here, if we adopt (1), there is no mention whatever of the Father, and without such mention there is given to the Son the loftiest title found in Scripture. Moreover, here Paul has in hand an altogether different subject, the present position of the Jews. And it seems to me much more likely that he would deviate from his common mode of expression,

and write once 'God be blessed' instead of 'to God be glory,' than that in a passage which does not specially refer to the nature of Christ he would assert, what he nowhere else explicitly asserts, that Christ is God, and assert it in language which may either mean this or something quite different.

The unanimity of the fathers seems to me to have less weight in the exposition of a text of Scripture than in matters of doctrine. Their unanimity convinced us that the Epistle was genuine, because such unanimity could not otherwise be accounted for. And I thankfully accept it in this case as proof that they held that Christ is divine. And if so, can we wonder that they understood this verse in a sense which is grammatically correct, although not the only correct sense, and which asserts what they believed to be an important truth? Probably then, as now, men preferred proof texts rather than the more laborious method of searching out the truth in the line of thought of the sacred writers. Although the opinions of the fathers, especially when unanimous, have always my respectful and careful consideration, yet as a protestant I am not prepared to accept in every case, even in matters of doctrine, their unanimous, or rather in this case their uncontradicted, consent. Our only safe guide is the sacred text.

Moreover, the importance of the stops in the early MSS. quoted above cannot be set aside. For these stops were either copied from earlier MSS., in which case they are witnesses of a very old exposition of the passage; or they were inserted by the copyists, guided either by the exposition current in their several localities in the 5th and 6th centuries, or by their own individual judgment. This last supposition is made somewhat unlikely by the presence of the stop in three early MSS. which have little in common. In any case the stops do something to prove that the Church in the 5th century was not unanimous in its exposition of the passage.

I notice that both Dr. Sanday and Dr. Farrar, ('Expositor,' vol. ix. p. 400, vol. x. p. 235,) who prefer exposition (1), admit that (2) is grammatically admissible. All they claim for (1) is that it is rather the more likely. If so, this text is of no value to prove the divinity of Christ. On the other hand, the very suggestion of exposition (2) reminds us that the privileges which the Jews had slighted were worthy of a song of praise to the Ruler of the world; and this again reminds us how great these privileges were.

SECTION XXVIII.

YET GOD IS NOT UNFAITHFUL.

IX. 6—13.

But not at all that the word of God has fallen to the ground. For not all they who are of Israel are Israel. [7] *Neither, because they are Abraham's seed, are all children: but "In Isaac will thy seed be called."* (Gen. xxi. 12.) [8] *That is, not the children of the flesh, not these are children of God: but the children of the promise are reckoned for a seed.* [9] *For a word of promise this word is: "At this season I shall come, and Sarah will have a son."* (Gen. xviii. 14.)

[10] *And not only so, but also Rebecca, when she conceived by one, Isaac our father—*[11] *for when they had not yet been born, neither had done anything good or bad, in order that the purpose of God according to election might continue, not of works but of Him that calls,* [12] *it was said to her that "The greater will be servant to the less:"* (Gen. xxv. 23:) [13] *according as it is written, "Jacob I loved, but Esau I hated."* (Mal. i. 2.)

6. Paul's sorrow, and the present sad position of the unbelieving Jews, do *not* by any means imply that *the word of God* has failed. Paul thus meets an objection to the Gospel, viz., that if it be true, God has broken His promise. We saw under *v.* 3 that his previous teaching implies that the mass of the Jews are outside the family of God, and condemned to die. According to present appearances, many of them will, if the Gospel is from God, be shut out of the long foretold glory. But with Abraham's seed God made an everlasting Covenant; and promised to be their God for ever: Gen. xvii. 7. It might therefore be objected to the Gospel that, by limiting salvation to those who believe, it implies the partial failure of the ancient promises. Paul does not hesitate to admit that these old promises, on which the Jews based their claims, are *the word of God.* But in this verse he declares, and in this section he will prove, that the position of the Jews, although it is such as to give him deepest sorrow, does not imply that the promises have failed. He will prove that, so long as they continue in their present unbelief, they are outside the number of those for whom the promises were given.

For not all etc.: proof that the exclusion of the unbelieving

Jews does not involve a breach of the promise. *They of Israel:* Israel's descendants. *Are Israel.* Israel's many children and their descendants bore their father's name in token that they claimed his Covenant with God. The 3rd patriarchal family thus differed from the 1st and 2nd. Paul says that not all the sons of Israel can claim their father's name and rights. If this be proved, it will be clear that the promise has not failed, even though some who sprang from Israel be excluded from the kingdom of God.

7—9. Paul now turns suddenly from the 3rd to the 1st patriarch; and makes an assertion touching the family of Abraham similar to that of *v.* 6*b* touching the family of Israel. We shall find that the assertion about Israel will be proved by the cases of Abraham and Isaac. For God treated their families in a way similar to that in which, if the Gospel be true, He will treat the offspring of Jacob. The rest of § 28 proves this, by expounding God's treatment of the children of Abraham and Isaac.

Seed of Abraham: natural descendants, corresponding with 'they of Israel.' *Children:* viii. 17: heirs of Abraham's rights. It corresponds with 'are Israel.' Cp. Jno. viii. 33, 37, 39. *But in Isaac etc.;* proves *v.* 7*a*. Cp. Heb. xi. 18. When God bid Abraham send away Ishmael, He promised that from Isaac should arise a posterity who would bear Abraham's name and therefore inherit the promises made to Abraham's seed. The quoted text evidently limits the promises to Isaac and his children. Cp. Gen. xvii. 19ff. It therefore proves that not all the natural offspring are Abraham's children and heirs. *That is etc.;* explains the principle on which God acted in making Isaac, but not Ishmael, the heir of Abraham's promises. That there was a reason for the distinction, Paul takes for granted; and seeks it in the only recorded difference of the two sons, their different mode of birth. Ishmael was a child *of the flesh.* He was born according to the natural laws of the human body. Isaac's birth was a supernatural outworking *of the promise* of God. From this difference Paul infers the general principle that the blessings of the Covenant are inherited on the ground, not of natural, but of supernatural sonship. *Children of God;* recalls viii. 16. Since Paul is deducing a general principle applicable to the Jews of his own day, he expresses it in New Testament form. The unbelieving Jews were *children of the flesh.* Their only relation to Abraham was outward, and according to natural laws. But all believers are Abraham's children, (iv. 11—17,) begotten by the gospel *word of promise.* Cp. Gal. iv. 28, Jas. i. 18, 1 Pet. i. 23. Verse 9 is proof from Gen. xviii. 10 that Isaac was a child of promise.

In *v.* 6 the unbelieving Jews are supposed to claim the blessings of the Covenant, on the ground that these blessings were promised to Abraham's children; and to say that if they are excluded from the kingdom of God, the word of God will fall to the ground. This claim rests on the assumption that all Israel's descendants have a right to the Covenant. But Paul proves that this right was not admitted by God in the case of Abraham's children. Therefore the claim based upon it by the children of Israel is invalid. Nay more. The claim of the unbelieving Jews is precisely the same as that of Ishmael: but believers have a position analogous to that of Isaac. If the Gospel be true, God is only acting in reference to Israel's sons as He acted of old in reference to the sons of Abraham. For the Gospel announces that only the children of promise, i.e., believers, are heirs of the Covenant.

10. *Also Rebecca;* received, as Sarah did, a revelation from God. *By one;* makes prominent the fact that, in the 2nd family, both parents were the same; and thus meets the objection that Ishmael was a bondwoman's child. *Our father;* speaks as a Jew to Jews, iv. 1.

Verses **11, 12** explain the case of Rebecca's children. God resolved to bestow the blessings of the Covenant, not upon all the seed, but upon a part. This was a *purpose according to election.* See note below. *Not of works etc.;* gives the source or motive of God's elective *purpose*, viz., not something which man has done or will do, but something which exists only in God, i.e., His undeserved favour and mercy: 2 Tim. i. 9, Tit. iii. 5. Paul puts, not faith, but *Him that calls*, in contrast to works. For God's purpose is no more a result of faith than of works. God *continued* to act in the family of Isaac on the principle of selection, as he had already acted in that of Abraham. In each case the selection had no reference to the conduct of the children. *The greater etc.;* Gen. xxv. 23; was probably designed to be an enigma to Rebecca, to be explained only by fulfilment. It evidently means that the one least likely should have the pre-eminence. *In order* to make it known that He will act in the case of Isaac's sons on the principle on which He had already acted in the case of Abraham's sons, God spoke, before the children were born and therefore before they had done anything to merit reward or punishment, the words of Gen. xxv. 23. Subsequent history proves that these words were a limitation of the Covenant to Jacob and his children. Had God bestowed the blessings of the Covenant on both the sons of Isaac, He would have cast aside the elective purpose adopted in His dealings with the family of Abraham.

13. That Paul states correctly God's purpose in speaking to Rebecca, is proved by God's own words in Mal. i. 2. The interpretation of *hated*, 'to love less, to regard and treat with less favour,' is completely overthrown by Mal. i. 4: 'They shall build, but I will throw down; and they shall call them the people against whom Jehovah has indignation for ever.' Human passions are attributed to God, to teach that He acts as men do when influenced by such passions. Only thus can men understand God. Hence God is angry, i. 18, etc.; repents, Gen. vi. 6, Jer. xviii. 8; and hates, Ps. v. 5f. God acts as though He were angry; as a man does who repents or hates. The father who forbears to punish (Prov. xiii. 24) is practically the enemy of his son. God acted as a friend of Jacob's children, and as an adversary of the sons of Esau. Mal. i. 2 teaches that God's different treatment of the two nations did not arise from anything the fathers or their children had done: and the story of the two brothers and their descendants teaches the same. Therefore, looking back upon the words to Rebecca, Paul is justified in saying that God spoke them in order to declare the great principle that the blessings of the Covenant are given without consideration of human conduct.

Notice that in the words to Rebecca, in Mal. i. 2, and in the Old Testament frequently, the fathers and their descendants are identified. In the children the fathers seem to live on. The blessings or curses pronounced upon the fathers go down to the children. See especially Gen. xxv. 23, 'Two nations are in thy womb;' Ex. xx. 5. And the sins of one generation are punished in another: Ex. xvii. 16, 1 Sam. xv. 2.

God's treatment of the sons of Isaac, as of those of Abraham, proves that (*v.* 6) not all the descendants of Israel are heirs of the Covenant. By acting on the principle of selection in the 2nd, as He did in the 1st patriarchal family, God affords a presumption that He will do so in the 3rd, that He will accept, not all, but a part of the children of Israel. The Gospel proclaims that He does so, that He gives the inheritance only to believers. Now God's action in the first two links of the genealogical chain must be taken as a divine exposition of the promises made to Abraham. Therefore God is not unfaithful, even though the unbelieving Jews are, as the Gospel declares, outside the family of God. For their claim is no better than Ishmael's or Esau's, whose claim no Jew would admit.

Again, Paul uses the early date of the prophecy about Isaac's sons, in connection with God's comment in Mal. i. 2 on His treatment of them, to meet another objection to the Gospel. In iii. 27,

after his first full statement of the Gospel, Paul showed that it shuts out all boasting on the ground either of nationality or of works. It brings all men down to the same level of guilt, whether Jews or Gentiles, moral or immoral. He now proves that the Old Testament also takes away each ground of boasting ; and that it thus supports the Gospel which does the same. If to-day God receives into His family, on the same terms of repentance and faith, the Pharisee and the publican, and rejects all unbelievers moral or immoral, He only acts as He did when He chose Jacob and rejected Esau before they had done anything good or bad.

It is true that this argument suggests an objection to the Gospel as serious as that which it removes, viz., that if God receive men into His family without any reference to previous morality, He is, if not unfaithful, yet unjust. This objection will be met in § 29. To provoke it, and thus prepare the way for the solemn teaching of *v.* 22, Paul quoted the mysterious words of Mal. i. 2. They teach that the children even of Abraham may be objects of God's fiercest wrath.

The mode of argument here is similar to that of Butler's 'Analogy.' Paul shows that the objections to the divine origin of the Gospel tell with equal force against that which all admit to be a revelation from God. As a positive argument this only raises a presumption, based on the similarity of God's previous action, that He will do what the Gospel announces. But as a reply to the objection that to carry out the Gospel threatenings would be inconsistent with His character and promises, the argument is irresistible.

ELECTION: viii. 33, ix. 11, xi. 5, 7, 28. The words *election*, *elect*, and the equivalent words, *choose*, *chosen*, *choice*, (cp. Mk. xiii. 20,) denote a mental act in which we take for ourselves a smaller out of a larger number of objects. The idea of a part in contrast to the whole is conspicuous in Lk. vi. 13, Acts i. 24, xv. 22 ; Rom. ix. 11, xi. 5. Choice implies freedom in him who makes it ; but is generally determined by the difference between the objects chosen and rejected. Cp. Lk. x. 42, xiv. 7.

A divine *election* is prominent in the Old Testament : Dt. vii. 6f, Ps. xxxiii. 12, Is. xli. 8f, xliii. 20, xliv. 1, lxv. 9, 22. Out of all nations God chose Israel to be specially His own. From this divine choice resulted all the religious advantages of the Jews. Hence the nation could never forget that it was the chosen of God. Since the foretold glory was destined only for the faithful ones in Israel, the

word *chosen* was sometimes used specially of them, Is. lxv. 9, 15, 22. This use of the word is a stepping-stone to its use in the New Testament. We have a connecting link in 1 Pet. ii. 9, where, amid Old Testament phraseology, Peter calls his readers 'a chosen race.' They were heirs of the blessings promised in Isaiah to God's chosen ones ; and are addressed as such, 1 Pet. i. 2. Our Lord, in Mt. xxii. 14, xxiv. 22—31, Lk. xviii. 7, and Paul in viii. 33, Col. iii. 12, 2 Tim. ii. 10, Tit. i. 1, speak of believers as *elect*. So Rev. xvii. 14. In Rom. xi. 5, Eph. i. 4, 2 Th. ii. 13, Paul says that his readers were *chosen* by God, before the world was, for a salvation to be realised in holiness and faith ; and that God's choice arose, not from their works, but altogether from God's favour.

The Doctrine of ELECTION, viz., That from eternity, moved only by pity for our lost state and not at all by any foreseen good in us, and as irresponsible Sovereign of the world, God resolved to save, not all men promiscuously, but only those who should believe the Gospel, is a logical result of Doctrine 1, (p. 115,) looked at from the point of view of the eternity of God. Whatever God does in time He purposed from eternity : and whatever He does, He does unmoved by any good thing external to Himself. For apart from Him there is no good thing. God proclaims that He will save all those who believe the good news, and none else. Therefore from eternity He formed, of His own free will, the purpose to do so. God saw man in sin and misery, and resolved to save. He was moved to save by His love to the entire race : Jno. iii. 16f, 1 Tim. ii. 4, Tit. ii. 11. To reconcile the salvation of sinners with divine justice, God gave His Son to die : iii. 26. He chose the Gospel and faith (i. 16f, iii. 22) to be the instrument and the channel through which salvation should come to the individual. He resolved to exert, (ii. 4,) upon all who hear the Gospel, influences leading to repentance and faith, influences without which (Jno. vi. 44) repentance and faith are impossible. He thought fit, in infinite wisdom and universal love, to permit men either to yield to, or resist, these influences ; and thought fit to make the Gospel effectual only to those who yield. To them He resolved to give the Holy Spirit to be the animating principle of a new life ; and resolved to preserve by His own power amid spiritual peril, and to bring to eternal glory, those who should continue in faith. From the beginning He foresaw who would believe, and who would continue in faith. But He was not moved to save by His knowledge that they would believe, or by their foreseen good works and perseverance ; but simply by His love and by man's

misery and helplessness. He chose us as believers, but not because of our foreseen belief. Our faith is God's work in us, and gift to us: and the good works which follow faith are not its necessary result, but are attached to it by the grace of God, and wrought in us by the Holy Spirit. Our faith and works, so far from being the motive, are results, of God's eternal purpose.

The doctrine of Election, thus understood, contains all that Paul ever says about election. The resolution to save, not all men indiscriminately, but only believers, is a 'purpose according to election.' And by fixing, of His own free will, and without reference to man's conduct, the condition of salvation, He chose the objects of salvation. If we enjoy to-day the smile of God, it is because in the eternal past God selected for salvation those who should believe. And since there is nothing in faith to merit the honour of this divine choice, we owe our salvation entirely to the sovereign election of God. The doctrine of election is therefore consistent with the more frequently and plainly taught doctrines that Christ died for all men, and that God desires all men to be saved; that each man's salvation, although it is entirely the work of God, depends entirely on his own faith: and that the final salvation of those who now believe depends upon their continuance in faith.

Election determines the objects of salvation; predestination (see p. 256,) the goal to which God will lead them. Each is a divine purpose.

SECTION XXIX.

NOR IS GOD UNJUST.

IX. 14—18.

What then shall we say? Is there unrighteousness with God? Far from it. [15] *For to Moses He says, "I shall have mercy on whomsoever I have mercy; and I shall have compassion on whomsoever I have compassion."* (Ex. xxxiii. 19.) [16] *Therefore it is not of him that desires nor of him that runs, but of God who has mercy.* [17] *For the Scripture says to Pharaoh that "For this end I raised thee up, in order that I may show forth in thee my power, and in order that my Name may be announced in all the earth."* (Ex. ix. 16.) [18] *Therefore on whom He will He has mercy, and whom He will He hardens.*

14. *What then etc.:* as in iv. 1, etc. The objection is not based on God's hatred to Esau, but on 'not of works.' For no Jew would say that God's treatment of Esau was unjust. *Unrighteousness:* or, in a ruler, *injustice*. See under i. 17*f*. Paul has completely overturned one objection, viz., that the Gospel is contrary to the faithfulness of God. But in doing so he has suggested another. He has reminded us that the Gospel declares that God justifies all believers without reference to previous morality; and has just shown that by doing so God acts now, among the children of Jacob, on the principle on which He acted in the families of Abraham and Isaac. The cases of Ishmael and Esau have silenced an objection based on the faithfulness of God. But the unbelieving Jew might still object on the ground of justice. He may fairly say that, from this point of view, his own case and the above are by no means parallel. The words spoken to Rebecca determined only the temporal lot of her sons: and left them and their children to be judged at the great day according to their works. Whereas, he might object, the Gospel proclaims that God bestows His smile and an assurance of eternal life upon those who, a few days ago, were publicans and harlots; and proclaims that I, who from my youth have been strictly moral, am an alien from God's family, and condemned to eternal death. The teaching of Christ puts Saul of Tarsus on the same level in reference to salvation as the outcasts around; and offers salvation to all on the same terms. Such teaching seemed to slap in the face morality itself. The Pharisee declares that the justice of God makes it inconceivable that such teaching is divine. If the moral unbeliever cannot appeal to the ancient promises, he will appeal to something older than they, to the eternal justice of God.

15, 16. In proof of his denial Paul appeals to words spoken *to Moses* in one of the most solemn moments of his life, Ex. xxxiii. 19. *Mercy:* kindness towards the unfortunate and helpless. *Compassion:* a stronger form of the same. Since apart from God we are helpless and wretched, all God's gifts to us are acts of mercy. *I shall have mercy*, refers to the practical manifestation of mercy; *I have mercy*, to the inward disposition. While granting Moses' prayer to see His glory, God asserts the great principle that His gifts are acts of mercy; and that therefore the objects of them are chosen, not because of their merit, but because of their helplessness and God's pity. God revealed His glory to Moses, not because he deserved it, but because God had compassion on him. Verse 16 is Paul's inference from God's words. *Runs:* often

used of a race, 1 Cor. ix. 24. It denotes intense effort like that of a racer. The blessings of the Gospel are the result, not of man's desire or purpose or effort, however intense, but simply of God's mercy. Therefore no purpose or effort after salvation gives a man a claim to it.

ARGUMENT. A ruler is unjust if in administration he deviates from the proclaimed principles of his government; or if he asserts principles inconsistent with the eternal principles of right and wrong. By proclaiming in the Gospel that He will bestow His favour upon believers, without any consideration of previous morality, God acts on the principle of government announced at Sinai, at the foundation of the Jewish state; a principle which none can call unjust. Its justice is evident from the case of Moses. He had certainly no claim to a revelation of God's glory. God might justly have refused it. And if so, He might justly give it to whomsoever He would. Now in the Gospel God proclaims to all believers, of whatever previous character, a still grander revelation of His glory. He thus exercises the prerogative asserted at Sinai. He might justly have delayed for a century the gospel manifestation of Himself. If so, Paul and his compeers would never have seen it. Was it then unjust in God to choose, apart from all thought of merit, the objects of this revelation? Was it unjust to refuse it to Saul of Tarsus who had desired it so long and sought it so earnestly, and to grant it to Zacchæus and Mary of Magdala?

This quotation is specially suitable because of the argument lying in the word *mercy*. Mercy is not a matter of justice; but is better than justice. It is called forth, not by merit, but by helplessness. If God's kindness to a man like Moses, in the noblest moment of his life, was but an act of mercy prompted, not by what Moses had done, but by divine compassion, then the most moral of men has no claim whatever to any gift from God. And it is just for God to bestow His gifts without reference to human conduct.

17. Proof of the above inference. From the case of *Pharaoh* Paul will prove that God hardens whom He will, and thus put it beyond doubt that He has mercy on whom He will. *The Scripture says:* as in iv. 3. For the solemn and express words of God to Pharaoh, Paul claims no higher authority than that they are the voice of Scripture. See xi. 2, Gal. iv. 30, iii. 8, 22. This implies that the whole of the Scriptures had for Paul the authority of God. Cp. iii. 19. The quoted passage is Ex. ix. 15f: 'For now had I stretched out my hand and smitten thee and thy people with the pestilence, then hadst thou been cut off from the earth. And

indeed for this end I have made thee to continue, to the end that I may show thee my power, and that my name may be declared in all the earth.' Instead of destroying the king at once, God permitted him to continue his resistance; and thus reserved him for a more conspicuous overthrow, which should spread to all nations the name and fame of the God of Israel. This purpose was attained: Josh. ii. 10. For 'made thee to continue' Paul writes *I raised thee up.* Cp. Acts xiii. 22f. Those whom God lifts out of the mass of mankind, and puts into a conspicuous position, He is said to *raise up.* Paul's alteration embodies a correct inference. Those who occupy thrones are placed on them by God, Dan. iv. 25; to work out His purposes, Is. xxxvii. 26. God said that He had formed a purpose that through Pharaoh His name should be made known. Therefore we cannot doubt that for this end God not only spared his life, but placed on the throne of Egypt at that time a man of Pharaoh's character. In later days, to accomplish a different purpose, He placed on the throne of Babylon (Ezra i. 2) a man of different character. God's perfect foreknowledge (viii. 29) enabled Him to do all this without interfering with human freedom. He knew beforehand the men to whom He gave the sceptre; and knew that their character would serve His purpose. We therefore infer from Ex. ix. 16 that God placed Pharaoh on the throne, that his obstinacy and overthrow might be the means of making known to the nations around the greatness of God.

18. Inference from God's words to Pharaoh. The latter part of the inference implies the former: and thus the case of Pharaoh proves *v.* 16. *Hardens etc.;* shows that the inference is drawn, not altogether from the verse quoted, but from the entire story. The heart is *hard* when it is incapable of receiving divine impressions: ii. 5, Acts xix. 9, Heb. iii. 8, iv. 7. It is the same as spiritual blindness, i. 21, 2 Cor. iv. 4. To *harden* is to make less susceptible, but not necessarily totally and finally insusceptible, of such impressions. Else the successive hardening of Pharaoh's heart would be unmeaning. At each embassy he might have yielded. But each refusal made submission less likely. The word *harden* prepares the way for xi. 8: cp. Ex. iv. 21, vii. 3, viii. 15, etc. I dare not take it in any other than its simple, full, and awful sense. God punishes the man who resists His influences by lessening his susceptibility to them. This is man's own doing, Ex. ix. 34; and God's doing, x. 20. Just so the murderer kills himself: for his death is the result of his own crime. But none the less does the government kill him. For had it not decreed that murderers

should die, the crime would not have been followed by the criminal's death. The blame is entirely with the murderer. But his death is the act of the government. Just so callousness to divine influences follows sin, because God wills it. Ex. iv. 21, vii. 3 make God rather than Pharaoh the author of the hardness, to show that it cannot hinder, but is itself a part of, God's great purpose. See xi. 8. Cp. Jno. xii. 40, Mk. iv. 11. Rom. i. 24ff, illustrates this verse. It is no more inconsistent with the character of God than is any other kind of punishment.

Argument of **17, 18.** Out of hundreds of bad kings God selects one, and resolves to make him a conspicuous and eternal monument of the consequence of disobedience. In the narrative no mention is made of his previous moral character. From this we infer that it was not because of his wickedness that he was chosen. And if so, the choice must have been for reasons not in Pharaoh but in God. His case therefore proves that God hardens whom He will. And if so, none can doubt that He has mercy on whom He will.

Pharaoh was an exact parallel to Paul's opponents. For what he did, they are doing. The only bad thing recorded of him is a repeated rejection of the embassy of God. And they have rejected (2 Cor. v. 20, Heb. ii. 3) a more solemn embassy. Therefore if God make them, in spite of their morality, a monument of wrath, He will only treat them as he treated Pharaoh. By condemning him, the Jews admitted the justice of their own condemnation.

That God bestows blessing on grounds, not of merit, but of mercy, and that He selects from men equally guilty objects of special and conspicuous punishment, does not make it in the least degree uncertain who are the objects of the blessing and the curse. For God's purpose is the product of His Nature, and therefore is in harmony with His universal love and infinite wisdom. And, while reserving to Himself the right to choose the objects of His favour and anger, God has made known to us His choice. In the Gospel He proclaims that He will have mercy on all who believe, of whatever previous character ; and will leave to perish in the sins of which all are guilty, all those who reject the Gospel. We read, never of a secret, always of a revealed, purpose : xvi. 26, Eph. iii. 5.

This section is full of comfort. When we ask a blessing from God, we do not look at our efforts to obtain it, or our merit, but at our helplessness and God's compassion. For God's gifts are gifts of pure mercy. And He has declared that He will give them to all

who ask in faith. We therefore ask in perfect confidence: and what we ask, we receive.

It is also a solemn lesson for many in our day who think that, because of their morality, God cannot justly condemn them to eternal death. God will harden and punish, and raise into a monument of anger, whom He thinks fit. And he has told us (2 Th. i. 8) that He thinks fit to destroy those who obey not the Gospel. The justice of this punishment, (ii. 5,) the great day will reveal.

That a man so logical as Paul wrote in the same letter this section and the apparently contradictory statement of ii. 6, affords a presumption that the contradiction is only apparent. Acting upon His sovereign prerogative, and prompted only by undeserved mercy, God proclaims that in the great day He will reward men, not because of, but according to, their works; and punish them according to, and because of, their bad works. All difficulties vanish when we remember that this section is a reply to one who objects that it would be unjust for God to destroy those who reject the Gospel. To such, the case of Pharaoh is a triumphant answer.

SECTION XXX.

YET GOD HAS REASON TO FIND FAULT.

IX. 19—23.

Thou wilt say to me then, Why does He still find fault? For who is resisting His counsel? [20] *O man, at any rate, who art thou that answerest again to God? Shall the moulded vessel say to Him that moulded it, Why didst thou make me thus?* [21] *Or, has not the potter authority over the clay, out of the same lump to make one vessel for honour, another for dishonour?* [22] *Moreover, if God, desiring to show forth His anger and to make known His power, has borne, in much long-suffering, vessels of anger made ready for destruction;* [23] *that He may also make known the riches of His glory upon vessels of mercy whom He has before prepared for glory——*

19. A last objection, suggested by *v.* 18. The reference to Pharaoh implies that his case is parallel to that of the unbelieving Jews; and that God will harden them, and through their hardness

accomplish His purposes. The Jew replies, 'Why then does God, after hardening me, continue to blame me for the sins which result from my hardness, and for my obstinacy which, instead of hindering, helps forward His purposes?' It must be admitted that if the objector make good the assertion implied in his 2nd question, viz., that he is not resisting God's purpose, that then it will be difficult for us to understand how God can blame or punish him. Cp. iii. 5.

20. Paul indignantly cuts off both questions by reminding the objector that in asking them he sets up himself against God; and by bidding him look at himself and consider who it is that does this. For God has distinctly declared that He does find fault with, and will punish, for their sins, all unbelievers: and Paul will show that the man before us ought to be the last in the world to call in question God's right to do this. Paul clothes his reply in Old Testament language, Is. xxix. 16, xlv. 7, lxiv. 8, Jer. xviii. 6; and thus invests it with Old Testament authority. What he now says, the prophets said before him. In *v.* 19 the *moulded-vessel* of clay is calling the potter to account.

21, Develops the argument lying in 'moulded-vessel.' The potter is under no obligation to the clay; and therefore may justly make, even out of the same lump, vessels for honour and for dishonour. In the Gospel God declares that from the common mass of mankind He will by sovereign election take a part, viz., believers, and cover them with glory: and Paul's words imply that He will use another part, viz., those who reject the Gospel, to advance by their deep debasement His sovereign purposes. To object to this is to deny the potter's right over his own clay. *Vessel:* 2 Tim. ii. 20of, Jno. xix. 29, Rev. ii. 27, xviii. 12, Acts ix. 15, 2 Cor. iv. 7.

Paul has shown that we have no right to ask the questions of *v.* 19. But he has not answered them. He has not explained why 'God finds fault;' nor disproved the implied assertion that no one 'resists His counsel.' But he has suggested a complete explanation and disproof. For we cannot read *v.* 21 without thinking of Jer. xviii. 1—11. Compare 'Has not the potter a right over the clay?' with 'Cannot I do to you as this potter?' Just as Moses and Pharaoh were parallels to the men of Paul's day, so were the men of Jeremiah's day. Because God resolved of old to bless Israel, they thought it impossible for Him to punish them. God asks, 'Do you deny me the right of doing what this potter does? the potter changed his purpose when the clay resisted: cannot I do the same?' Now it is clear that although the potter's 2nd purpose

has been accomplished in the clay, he can still find fault: for the clay has resisted his original purpose. The unbelieving Jews resisted God's original purpose, viz., 'who wills all men to be saved,' 1 Tim. ii. 4, Rom. ii. 4. God then formed the purpose that through their unbelief and destruction His name should be glorified. The accomplishment of the 2nd purpose does not free them from blame for resisting the 1st. Again, in Jer. xviii. 8, 11, God tells Israel that even now He will revert to His first purpose of blessing, if they will repent. And God is ready (xi. 23) to pardon and bless the Jews of Paul's day. Consequently, it is not only their fault, and the result of their resistance to God's counsel, that He formed the purpose of dishonour, but it will be their own fault if it is carried out.

Notice that to Jeremiah God speaks of the clay as a whole: for He refers to the destiny of the nation as a whole. But Paul refers to the salvation of individuals; and therefore speaks of different kinds of vessels from the same lump.

We now see that, while apparently cutting off the objection as one which we have no right to make, and one to which he will not condescend to reply, Paul has really, by pointing to the potter and his clay, suggested a complete reply. The parallel is so exact and the reply so complete that we cannot doubt that Paul designed to suggest them. He holds up a mirror in which the Jews may see with their own eyes that they are resisting God's purpose, and are justly exposed to blame and punishment.

God's words to Jeremiah prove that the accomplishment of purposes which are entirely God's may yet in God's sovereign wisdom depend entirely upon the conduct of man. It also justifies us in conceiving of God's purposes, all of which are in themselves eternal, as successive. Only thus can we comprehend them.

22, Describes still further the man who replies to God, and makes still more evident the folly of his reply. *Has borne;* as if they were a burden to him. *In much long-suffering:* cp. ii. 4. God not only delays punishment, but takes active means to lead them to repentance. *Vessels;* keeps up the idea of *v.* 21. *Of anger:* so 'children of anger,' Eph. ii. 3: vessels with which God is angry. So 'vessels' on which God has 'mercy.' *Made ready:* by whom, Paul leaves us to infer. Since they were hardened by God, they were made ready by Him for destruction: since their hardening was the punishment of their own resistance, they had, by rejecting the Gospel, made themselves ready. Every act of sin makes the sinner more fit for perdition. *Destruction:* see note

on p. 84. It is the second death, Mt. vii. 13, Jno. xvii. 12, Phil. i. 28, iii. 19, 1 Tim. vi. 9, Heb. x. 39, etc.

Paul here gives a 2nd answer to the question, 'Who art thou?' The unbelieving Jews are already objects of God's anger; made ready by their own sins, and by the hardness which follows sin, for the second death. Now God's Nature moves Him to punish all sin, and to crush all resistance; and thus to make known His anger and power. But He holds back His righteous anger, that the guilty may repent and live. Cp. 2 Pet. iii. 9, 15.

23. God's forbearance is prompted, not only by long-suffering, but also by a definite purpose of *mercy*. *Riches:* a favourite word with Paul, ii. 4, xi. 12, 33, Eph. i. 7, 18, ii. 7, iii. 8, 16, etc. *Vessels of mercy:* not 'the vessels etc.' God's forbearance is prompted by a desire to have objects for His mercy, whom He may prepare for, and cover with, His own *glory*. *Before-prepared;* Eph. ii. 10; corresponds with 'made ready for destruction.' Throughout life, every man is preparing for destruction or for glory. The *preparation for glory* is not, like that for destruction, in part the work of man. It is therefore expressly attributed to God. The sentence is broken off, like v. 12, vii. 12. We may supply from the foregoing, 'Shall the objects of such forbearance call Him to account?'

Argument of **22, 23.** The men who say that God ought not to find fault with them are men justly condemned for their own sins, (iii. 19,) whom God might justly destroy at once. To do so would manifest His righteous anger and great power. But so great is His long-suffering that He permits them to live, and uses means for their salvation. He spares them because He has purposes of mercy, because He wishes to prepare men whom He will cover with His own abundant glory. Therefore He prolongs the world's probation. Can men whose life is spared only because God forbears to act on principles of mere justice, and forbears because of His purpose of mercy to mankind at large, can such men reply to God when He declares what He will do with them? With more justice might a prisoner who but for the king's respite had been put to death complain of prison fare.

How appropriate was the reference to Pharaoh and to the men of Jeremiah's day will appear when we remember the fearful storm which, as Paul wrote these words, was already gathering; and which was so soon to burst with overwhelming fury upon the house of Israel.

SECTION XXXI.

THE PRESENT POSITION OF GENTILES AND JEWS ACCORDS WITH PROPHECY.

IX. 24—29.

Vessels of mercy whom he before prepared for glory ——[24]*whom He also called, even us, not only from among Jews, but also from among Gentiles.* [25]*As also in Hosea He says,* "*I will call* '*Not my people*' *My people; and* '*Not beloved*' *Beloved.* [26]*And it shall be in the place where it shall be said to them* '*Not my people*' *are you, they shall be called* '*sons of the living God.*'" (ii. 23, i. 10.) [27]*Moreover Isaiah cries concerning Israel,* "*If the number of the sons of Israel be as the sand of the sea, a remnant will be saved:* [28]*for, accomplishing and cutting short His word, the Lord will perform it upon the earth.*" (x. 22.) [29]*And according as Isaiah has said before,* "*Unless the Lord of Sabaoth had left us a seed, we had become as Sodom, and we had been made like as Gomorrha.*" (i. 9.)

Chapter ix. began with an expression of sorrow that so many of the Jews were, if the teaching of the previous chapters be correct, outside the family of God. In reply to the objection that if so God's promise has failed, Paul pointed to the case of Ishmael and Esau. But it was objected that it would be, if not unfaithful, yet unjust for God to receive on the same terms, as the Gospel says He will, men good and bad. To this Paul replied that God's gifts are acts, not of justice, but of mercy; and that He not only bestows them on whom He will, but also inflicts on whom He will, for His own purposes, special punishment. To the objection that if so God has no reason to find fault, he refused to give a reply, and reminded the objector that he was but a vessel of clay, a vessel spared only by the long-suffering of his Maker. Paul will now show that the present position of Gentiles and Jews agrees with prophecy.

24. The frequency of the word *called* shows how deeply woven into Paul's mind was the idea of a divine summons. That God has spoken to us and *called* us to Himself is the ground of all our hopes.

25, 26 Two quotations of God's words to Hosea, words in har-

mony with *v.* 24. *Call:* to give a name; not to summon, as in *v.* 24. The two meanings arise from one idea, to cry out a person's name. The word is not found in the text quoted. Its insertion, which does not alter the sense, was perhaps prompted by the same word, in another sense, in *v.* 24. God bid Hosea (i. 6, 9) give to two of his children the names 'No mercy' and 'No people-of-mine;' in token that the ten tribes were no longer God's people nor objects of His mercy. He thus placed the kingdom of Israel on the exact level of the Gentiles. And He made this more conspicuous by saying that He would have mercy upon, and save, the house of Judah. God then directs the prophet to the future, and declares that the day will come when, in the place in which in fulfilment of this prophecy it will be said 'Not my people are you,' it will afterwards be said 'You are not only the people but the sons of the living God.' *In the place where;* may refer either to Palestine or the land of bondage. The matter is unimportant. The words give vividness to God's declaration. The very hills and plains which were witnesses of the one declaration will be witnesses of the other.

Paul quotes these words, which refer primarily to the ten tribes, in proof that God, when He called men from the midst of the Gentiles to be vessels of mercy, acted on the principles announced by Hosea. The Gentiles could not be more completely aliens than those whom God declared to be neither His people nor objects of His mercy. But He foretold that in days to come He would speak again to the outcasts, and call them His children. In the Gospel this prophecy is fulfilled. And the fulfilment, though wider than the promise, exactly accords with its spirit. The passage quoted was probably chosen because it is a clear promise, not only of the blessings of the Gospel, but of the actual announcement (i. 2) of the good tidings. What in the days of Hosea God promised to say in days then future, He really said (viii. 14) in the Gospel preached by Paul.

27, 28. The words of Isa. x. 22 are: 'If Thy people Israel shall be as the sand of the sea, a remnant among them shall return. Destruction is determined; an overflow of righteousness. For destruction and a determinate purpose is the Lord Jehovah of armies working out in the midst of all the land.' The variations in the quotation do not touch the sense. *The number of the sons of Israel*, and perhaps the entire quotation, were suggested by the context of the passage from Hosea. Isaiah's words, 'will return,' imply Paul's words, *will be saved.* Verse 28 explains why only a

remnant will be saved. *Accomplish His word:* achieve the purpose God had in view when speaking these words. Cp. ii. 27. *Cutting short;* suggests a sudden and complete accomplishment. *His word:* His many threatenings to Israel. Amid the terror inspired by Assyria, Isaiah foretells Assyria's coming fall; and looks forward to the day of Israel's deliverance. He sees fulfilled the promise to Abraham, Gen. xxii. 17; and Israel numerous as the sand of the sea. But he declares emphatically and repeatedly that only a portion of the nation will experience the great salvation; and that this portion will return to and trust in God. Upon the rest of the nation God has determined to inflict punishment. He has resolved that a wave of justice shall overflow the land. And what He has determined, He will perform.

The force of the quotation is evident. In *ch.* ix. Paul looks at the Gospel in its bearing upon the relation of Jew and Gentile. If it be true, many Gentiles are members of the family of God, and many Jews are, and apparently will be for ever, excluded from that family and from the salvation brought by the Messiah. This latter thought gave Paul deep sorrow. But he has shown that it involves neither unfaithfulness nor injustice in God. And the quotation from Hosea proves that the reception of the Gentiles, that from Isaiah proves that the limitation of salvation to a portion of the Jews, accords with prophecy.

29. Another quotation from Isaiah: i. 9. Things are now *according as* they were in his day. Cp. xv. 21. *Said before*, probably *foretold*, as in Acts i. 16, etc. For the mere order of Isaiah's prophecies is unimportant. Paul says that Isaiah's description of things around him was a prophecy of gospel days. God treated the covenant people on definite principles. Consequently, His dealings with them at one time were prophetic of times to come. *The Lord*, represents in the Old Testament, when printed LORD in small capitals, the great name JEHOVAH, the proper and peculiar name of the One God, a name never given to others, as the name 'God' frequently is. Cp. Josh. xxiv. 14—18; 1 Kgs. xviii. 39, 'Jehovah, He is the God.' So sacred was this name that in reading the Jews replaced it by the secular title 'Lord.' Same word in Gen. xviii. 12, xlii. 30, 33. And it is so rendered in the LXX. and in our version, except that with us the phrase 'the Lord Jehovah,' common in Ezekiel, is rendered 'the Lord GOD.' This rendering causes great confusion in the New Testament. For the same word is both a secular title, as in Acts xvi. 16, 19, 30; the distinctive name of Christ; and a rendering of the distinctive Old Testament

name of God. Sometimes, as in x. 12, it is difficult to determine whether the word refers to the Son or the Father. *Sabaoth:* a Hebrew word denoting 'armies.' The Lord of Sabaoth is Jehovah, whose bidding is done by the powers of heaven and earth: Dan. iv. 35, Ps. ciii. 20f, cxlviii. 2. *Seed:* from the LXX., instead of 'remnant.' The remnant of Judah in the days of Isaiah was a seed in which the life of the sacred people was preserved for future generations.

It might be objected to the Gospel, that, by making faith the condition of salvation, it practically reduced the ancient people to a small remnant, viz., the believing Jews. But Isaiah tells us that in his day, by death and captivity, the covenant people was reduced to a small remnant; and that, but for the help of God, it would then have been as completely destroyed as were Sodom and Gomorrah. Consequently, if the Gospel be true, God is doing now only what Isaiah says He did then.

SECTION XXXII.

THROUGH UNBELIEF THE JEWS HAVE FAILED TO OBTAIN RIGHTEOUSNESS.

IX. 30—33.

What then shall we say? That Gentiles, the men not pursuing righteousness, have laid hold of righteousness, the righteousness which is by faith. [31] *But Israel, though pursuing a law of righteousness, to* such *a law has not come up.* [32] *Why? Because not by faith, but as by works. They stumbled against the stone of stumbling;* [33] *According as it is written "Behold, I lay in Zion a stone of stumbling and a rock of a snare: and he that believes on Him will not be put to shame."* (Isa. viii. 14, xxviii. 16.)

30. Since the quotations do not speak either of *righteousness* or *faith*, Paul's inference must be drawn from the entire chapter, with which in *v.* 25 the quoted passages are said to agree. *Gentiles:* i. 5. Not 'the Gentiles.' For only a part of them believed. *Pursue;* suggests a race, xiv. 19, Phil. iii. 12, 14, 1 Tim. vi. 11, 2 Tim. ii. 22, etc. *Laid hold of:* also used of a racer, 1 Cor. ix. 24, Phil. iii. 12f. *Righteousness*, i. 17: the state of him who has

the approbation of the great Judge. The Gospel proclaims (iii. 22) the favour of God towards all who believe. Many Gentiles, who until they heard the Gospel were utterly indifferent to God's smile, have believed: and therefore, if the Gospel be true, are now accounted righteous by God. They have obtained *the righteousness which is by faith.* This accords with the words of Hosea.

31. *Israel:* the mass of the Jews, in contrast with the believing Gentiles. To obey a rule of right or wrong was to their mind the only way to obtain God's favour. Such a rule, if they could find out and obey it, would be to them a *law of righteousness.* This ideal law they set before themselves: and by morality, austerity, or ritual, they were striving to realise it in themselves. *Come up to;* continues the idea of a race. They had not come up practically to their ideal law, and were therefore destitute of righteousness. That some who were striving after righteousness had not obtained it, while others who till lately thought nothing about it now lived in its enjoyment, illustrates *v.* 16. Cp. Mt. xxi. 31.

32. Reason why the Jews have not obtained righteousness. They sought it, *not* in God's way, *by faith, but* in their own way, *as* though righteousness came *by works. They stumbled etc.:* comment on their failure. *Stone of stumbling:* one against which men strike their foot. Same word in xiv. 13, 20, 1 Cor. viii. 9; and 1 Pet. ii. 6, referring, as here, to Christ. Cp. Lk. xx. 17. The Jews rejected the Gospel because Christ was not what they expected. He thus became a stone against which the men of Israel, as they ran after righteousness, struck their foot. Cp. 1 Cor. i. 23, Mt. xiii. 57.

33. That Christ is 'a stone of stumbling' *accords* with prophecy. *Rock of a snare:* one on which when men step they fall and are entrapped. See xi. 9. Paul weaves together Isaiah viii. 14 and xxviii. 16. The one reads: 'He shall be for a sanctuary; and for a stone of stumbling, and for a rock of falling, to the two houses of Israel; for a snare and for a trap to the inhabitants of Jerusalem.' Something to be said or done by God will be an occasion of deception and destruction to the Jews. Such were the lowly appearance of Christ and the simplicity of the Gospel. These were a stone against which most of the Jews struck their foot, and a rock on which they slipped and fell: Mt. xi. 6. Isa. xxviii. 16 is, 'Behold, I lay in Zion a stone, a stone of proof, the precious cornerstone of a laid foundation. He that believes will not make haste.' In days to come God will lay in Zion, the seat of the kingdom of David, the foundation stone of a temple or palace. It will be the

corner-stone of a firmly laid foundation, a stone tested and valuable. He that builds upon it by faith will not be put to the hurry of flight. *Believes:* in Hebrew, 'to make firm or sure:' he that makes himself firm by resting *on* the firm foundation stone.

The apparent carelessness of this quotation does not lessen its force to men familiar with the Old Testament. The quoted passages prove clearly that the foretold salvation is for those who believe; and that it is consistent with the character of God to do that which will become to some men an occasion of falling. In § 31 we saw that the reception of the Gentiles and the limitation of salvation to a part of the Jews is in accordance with prophecy. We now see that faith as the condition of salvation, and the unfortunate effect of the Gospel on some of the Jews, are also in accordance with it.

A comparison of Rom. ix. 25—33 with 1 Pet. ii. 6—10, suggests that these Old Testament quotations were frequently used by the early Christian teachers.

Verse 32 teaches plainly that the reason why one man is unsaved while others are saved is not in God, but in himself. So always: x. 3, xi. 22f, Mt. xxiii. 37. This by no means contradicts *v.* 18, but looks at the same subject from another point. The reason why any one criminal is put to death is, if justice be done, entirely in himself. But the question whether any criminals are to be put to death rests entirely with the legislature. Those who oppose capital punishment may leave out of sight the conduct of the criminal, and speak only of what it is expedient for the government to do. And the moralist may leave out of sight the expediency of capital punishment, and speak only of the consequence of sin. Or again, the motion of the withered leaves of autumn is due entirely to the wind. They do not in the least degree even co-operate to produce their own motion. But the stones on the wayside remain unmoved. The difference arises, not from a difference of the influence brought to bear on the stones and the leaves, but simply from this, that while the leaves yield to, the stones resist, the influence which both alike experience. So with us. That believers are justified at all, springs entirely from the undeserved mercy of God: and every step towards salvation is entirely God's work in them. But the reason why, when some are justified, others are not, is that they put themselves by unbelief outside the number of those whom God has determined to save. When Paul replied to the objection that the Gospel is inconsistent with the Justice of God, he said that salvation is not a matter of justice at all, and that God bestows it on whom

He will. But when explaining why the Jews have not obtained salvation, he says that the reason is in themselves. Notice also that their position is attributed, not to their sin, but to their unbelief.

This section will help us to understand CHAPTER IX., of which it is the summing up. Paul does not introduce his new matter by laying down, as in i. 18, iii. 21f, vi. 3f, viii. 3f, a foundation stone of explicit doctrinal statement. Therefore, only from the argument itself can we find out its exact purpose. His aim, as I understand it, is to defend against Jewish objections the statements of *vv.* 30, 31, in which he sums up the result of *ch.* ix., and which are but a restatement of the great theme of the Epistle, viz. the Gospel as proclaimed in i. 16f, iii. 21f, in connexion with the fact that many Gentiles have believed, and many Jews have rejected it. In *vv.* 1—5 Paul expresses his sorrow for the fact asserted in *v.* 31. But he shows in *vv.* 6—13 that this fact, so painful to himself, is not inconsistent with the promises of God; nor (*vv.* 14—18) with the declared principles of His government. The reply to Objection 1 is put in a form which provokes Objection 2: the reply to Objection 2 suggests Objection 3, viz. that such principles of government destroy human accountability. Verses 19–23 meet this objection. Paul then states in *v.* 24, from the point of view of the gospel call, what he afterwards (*vv.* 30, 31) states from the point of view of actual results. And in *vv.* 25—29 the statement of *v.* 24 is shown to be in harmony with Old Testament prophecy. This is followed in *vv.* 30, 31 by a plain assertion of the fact which throughout *ch.* ix. Paul has been reconciling with the character of God, a fact implied in the great foundation statement of iii. 21, 22. The fact stated in *v.* 31 is then traced to its cause; and even its cause is found to be in harmony with the Old Testament. Thus the whole chapter is a proof that the Gospel previously developed accords with the earlier revelation.

CALVINISM. Calvin taught, together with very much vital gospel truth, the following, in my view, unscriptural doctrines: That God brings to bear, in pursuance of an eternal purpose, upon some of those who hear the Gospel, and not upon others, influences which necessarily and always lead to repentance, faith, justification, and eternal salvation; and that the reason why these influences (without which, owing to the completeness of the fall, none are or can be saved) are not exerted upon some men, while they are upon others, is entirely in God, and not at all in man. So Calvin's 'Institutes'

III. xxi. 3 : "Whom God passes by, He reprobates ; and from no other cause than His determination to exclude them from the inheritance which He predestines for His children. . . . . The obstinate are not converted, because God exerts not that mightier grace of which He is not destitute, if He chose to display it." Also xxiii. 7 : "I inquire again how it came to pass that the fall of Adam, independent of any remedy, should involve so many nations with their infant children in eternal death, but because such was the will of God. It is an awful decree, I confess ; but no one can deny that God foreknew the future final fall of man before He created him, and that He foreknew it because it was appointed by His own decree." Also xxiv. 12 : "The same sermon is addressed to a hundred persons : twenty receive it with obedience and faith ; the others despise, or ridicule, or reject, or condemn it. If it be replied that the difference proceeds from their wickedness and perverseness, that will afford no satisfaction ; because the minds of others would have been influenced by the same wickedness, but for the correction of the divine goodness." And art. 13 : "Let us not refuse to say with Augustine, 'God could change the will of the wicked into good, because He is omnipotent. Why then does He not do it? Because He is unwilling. Why He is unwilling, remains with Himself.'"

With these views agree in the main those of Augustine. But he differs from Calvin in supposing that all infants who die without baptism will perish, whereas baptized infants will be saved ; and that from some of the regenerate God withholds the gift of perseverance, and thus permits them to perish finally. So 'Reproof and grace' viii. 18 : "It is indeed to be wondered at, and wondered at much, that to some of His sons whom He has regenerated in Christ, to whom He has given faith, hope, love, He does not give perseverance : while to children of strangers He forgives so great crimes, and by imparted grace makes them His sons. Who does not wonder at this? Who is not utterly amazed at it? But also this is not less wonderful, and nevertheless true, and so evident that not even the very enemies of the grace of God are able to find out how to deny it, viz., that God makes to be strangers to His kingdom, whither He sends their parents, some of the sons of His friends, i.e., of regenerated and good believers, who go forth hence in childhood without baptism ; for whom He, in whose power are all things, might, if He would, procure the grace of this font ; and brings some of the sons of His enemies into the hands of Christians, and through this font introduces them into the king-

dom from which their parents are strangers; while neither the one nor the other, being children, have merit or demerit of their own will." Same argument in 'Grace and freewill' *ch.* 22: 'Predestination of the saints,' *ch.* 12: 'The gift of perseverance,' *ch.* 9. Contrast Calvin's 'Institutes' IV. xxvi. Both Hodge ('Systematic Theology' iii. 1, 8) and Dewar, ('Systematic Divinity' vi. 1,) who give an account of the teaching of Augustine, and call themselves his disciples, pass over in silence these important differences between him and themselves.

With Calvin and Augustine I hold firmly that salvation is entirely, from the first good desire until victory over death, a work of God, and an accomplishment of His eternal purpose; that we should never have begun to seek Him, had He not first sought us, and that our seeking Him was the result of His drawing us to Himself; that our faith is wrought in us by the word of God and by influences which lead us to believe it; and that every victory over sin and self is God's gift to us and work in us. I differ from them in believing that divine influences leading towards repentance and faith are brought to bear on all who hear the Gospel; and that the unbelief and perdition of those who reject it arise, not from the absence of these influences, but simply and only from man's resistance to them.

But I cannot go on to try to refute the views of Augustine and Calvin without first paying my humble tribute of honour to these great teachers. They taught, what few others then understood, that salvation is entirely the work of God in man. And to their teaching we owe, in no small degree, the light and truth in which we now walk and rejoice. As I read their writings I generally find myself agreeing with them against their opponents. And if I venture to contradict them now, and if to some extent I succeed in disproving what they taught, it is because even the little ones of a later generation are in some points wiser than the great ones of a bygone day.

To the doctrines stated at the beginning of this note, I object that they are not taught in Scripture; and that they are absolutely inconsistent with the plainly taught doctrines that Christ died for all men, and that those once justified may fall away and perish.

(1.) It will be sufficient in this place to show that these views are not found in the summary of apostolic teaching given in this Epistle. All must admit that not a word is said about them until viii. 28, that is, until Paul is almost at the end of His delineation of the new doctrines; and that the matter is introduced, not as a prin-

cipal subject, but only, in viii. 28, to support the assertion that all things work together for our good, and in *ch.* ix. in reply to Jewish objections.

I cannot find in viii. 28—33 anything which implies that the purpose and predestination and call of God are irresistible, or are confined to a part of those who hear the Gospel. For we have seen under viii. 28 and 29, and ix. 13, that the words 'called' and 'predestined' and 'election,' do not in themselves imply that the divine influence which saves us is irresistible. For we may consistently deny this, and yet assert, and deduce from Doctrines 1 and 3, (pp. 115, 183,) a true election and predestination and call. Nor is the doctrine in question implied in the context of these words. For it is evident (viii. 16, 28) that Paul writes to those who are children and heirs of God, who know this, and who love God. Therefore the question whether the purpose and call are always and necessarily effectual has no bearing upon the matter in hand.

We turn to *ch.* ix. Those who hold my views are sometimes staggered at finding that the objections which they bring against the teaching of Calvin are here brought against the teaching of Paul. But very different doctrines may lie open to the same objections. And Paul's replies, which are irresistible against those who object to the doctrine of iii. 22, are quite powerless to meet the same objections when brought against the teaching of Calvin. It is true that, if Calvin's teaching were that of Paul, a Jew might object that it was inconsistent with the promise of God : and if so, the objection would, I admit, be fairly met by *vv.* 6—13. Again, on the ground of God's justice, objection is frequently made to Calvin's teaching. But was any one who brought this objection ever convinced, by reading *vv.* 14—18, that this teaching is in harmony with God's justice? If the doctrine were plainly asserted by Paul, I should accept it as divine, though inscrutable : but the story of Pharaoh would not enable me in the least to understand its justice. But we have seen how clearly the case of Pharaoh shows that the teaching of iii. 22, ix. 31 is in harmony with the justice of God. To the teaching of Calvin we might fairly bring the objection of *v.* 19. But how irrelevant would then be Paul's answer! We should reply back that it was not our fault that we were born in sin ; and that, being born in sin, we could not, apart from justifying grace, avoid resisting God. Therefore God would have no more reason to find fault with us than with a lion tearing its prey. The mention of the potter's clay puts to silence the man who objects to iii. 22, ix. 31 : but as a defence of Calvin's scheme, it provokes the bitterest

reply. I cannot therefore accept these doctrines, doctrines never explicitly asserted in Scripture, simply because objections now brought against them were also brought against the teaching of Paul.

(2.) These doctrines absolutely contradict what we have seen in the note under v. 19 to be the plain and repeated teaching of Scripture, viz., that Christ died to save all men. If God, looking down from eternity upon a race of which every member was involved in the same guilt, resolved to bring to bear upon some and not upon others influences which necessarily save, and without which none can be saved; and if God gave Christ to make salvation consistent (iii. 26) with divine justice; then He gave Christ to save some, but not to save all men. In no sense could it be said that Christ died to save those from whom God resolved to withhold the influences without which salvation is impossible. It cannot be replied that the unsaved owe their very existence to the death of Christ. If so, they owe Him a curse, not a blessing; for it were better for them (Mt. xxvi. 24) if they had never been born.

(3.) Equally inconsistent with these doctrines is the constant teaching of Scripture that the justified may fall away and perish. See note under xi. 24. Let us conceive a case. A man has been justified and made a child of God. His justification and adoption are, according to Calvin, a result of irresistible influences not exerted on all who hear the Gospel. He afterwards falls finally away. His fall is a proof that God, who for reasons entirely in Himself selected this man to be an object of justifying grace, has for reasons also entirely in Himself thought fit to withhold the irresistible influences needful to keep him faithful to the end. This supposition was the actual opinion of Augustine. But so unlikely is it that it has been rejected, I believe, by all his modern followers. All agree that irresistible grace is utterly irreconcilable with conditional perseverance. It is equally irreconcilable with the teaching of Rom. ii. 4, x. 21. See notes.

We are now shut up to one alternative. Either the doctrines in question, or the doctrines that Christ died to save all men and that the justified may finally fall away, are false. To accept the one is to reject the other. I therefore appeal to the reader: Which is more in harmony with the plain sense of the words, the Calvinist interpretation of the texts quoted in my notes under v. 18f, xi. 22ff, or my interpretation of the texts on which the Calvinists rely? Hodge and Dewar, when answering objections to the views I now combat, make no reference whatever to these two incompatible

doctrines. In no part of his work, which professes to be a compendium of theology, does Hodge deal with the doctrine of perseverance, a doctrine so important in its bearing on this subject. And Dewar touches only for a moment the great question, 'For whom did Christ die?' See further under v. 19, xi. 24.

So far we have discussed the subject from the point of view of Scripture. But the views of Calvin are defended, not only from the Bible, but from a consideration of the character of God. Such reasoning however must be received with great caution. We are so little able to understand God, that we can judge of what He will do only from His own declaration. It is said that the influences of one who is almighty must necessarily be irresistible. But this depends entirely upon the will of God. He is not bound to exert always all His strength. I cannot see that it is inconsistent with His character to give to His creatures a will, and to permit them to use it, if they choose, in resistance to Himself. I cannot shake off the conviction that I have myself frequently resisted God; and that, although salvation is entirely the gift of God, it might have been mine long before it was, and in a far higher degree than it is, but for my unfortunately successful resistance to divine influences. Cp. Mt. xxiii. 37. It seems to me that the only safe method of theology is to expound God's own teaching about Himself and His purposes.

This subject I have discussed further in the 'Homiletic Quarterly' vol. iv. p. 295. See also Dr. Forbes' excellent treatise on 'Predestination and Freewill.' (T. & T. Clark.)

SECTION XXXIII.

THE JEWS' UNBELIEF IS A RESULT OF IGNORANCE.

X. 1—13.

Brethren, the good pleasure of my heart, and my petition to God on their behalf, is for salvation. [2] *For I bear them witness that they have zeal for God, but not according to understanding.* [3] *For, not knowing the righteousness of God, and seeking to set up their own righteousness, to the righteousness of God they have not submitted.* [4] *For Christ is an end of law, for righteousness to every one that believes.* [5] *For Moses describes the righteousness which is*

from law, that "The man who has done them shall live in it." (Lev. xviii. 5.) [6]*But the righteousness which is from faith says thus: "Say not in thy heart, Who will go up into heaven?"* (Dt. xxx. 12;) *That is, to bring down Christ:* [7]*"or, Who will go down into the abyss?" that is, to bring up Christ from the dead.* [8]*But what does it say? "Near thee is the word, in thy mouth and in thy heart:" that is, the word of faith which we, as heralds, proclaim,* [9]*that if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God raised Him from the dead, thou wilt be saved.* [10]*For with the heart men believe for righteousness: but with the mouth confession is made for salvation.* [11]*For the Scripture says, Every one "that believes on Him will not be put to shame."* (Is. xxviii. 16.) [12]*For there is no difference of Jew and Greek. For the same is Lord of all, being rich for all who call upon Him.* [13]*For "Every one whoever may call upon the name of the Lord will be saved."* (Joel ii. 32.)

1. *Brethren:* to Christians. *On their behalf:* for Israel, ix. 31f. *For salvation:* object of his prayer for them. This prayer proves that the case of those for whom Paul mourns, (ix. 3,) is not absolutely hopeless. So xi. 23.

2. Proof that they need salvation. But before proving this, and thus finding fault, he gives them credit for all the good there is in them. *Zeal for God:* an interesting coincidence with Acts xxii. 3. *Not according to understanding:* their earnestness in God's cause is not guided by an intelligent view of His revealed purpose. Consequently, while seeking salvation, they are still unsaved. Their mistaken zeal moves Paul to pray for them. None deserve our sympathy and prayer more than those who are earnest for God, but know not how to serve Him.

3, Explains 'zeal for God' and 'not according to understanding.' *Righteousness of God:* i. 17, iii. 21; and Ph. iii. 9. It is here contrasted with man's *own righteousness;* and is something which the unbelieving Jews did not know, and to which they *did not submit.* We also read in *vv.* 5, 6 of a 'righteousness from faith,' and 'from law.' *Righteousness* is the state of the man on whom the great Judge smiles. The Jews sought to obtain it by doing what law bid them. Had they succeeded, they would have had a *righteousness* of *their own,* resulting from their own effort; a righteousness coming 'from law.' But God bestows His favour, as a gift, upon all who believe: iii. 22, v. 17. Believers therefore

have righteousness, (for on them God smiles,) a righteousness which comes, not from man's effort, but by God's gift; and which is thus a *righteousness of God* and 'from faith.' Of this righteousness the Jews were ignorant; and through ignorance of it were earnestly but vainly seeking to obtain God's favour by obedience to the Law. The result was that they did not *submit to the righteousness of God.* To accept God's gift of righteousness is to put aside our own efforts to make ourselves righteous; and is therefore an act of submission. So 'obedience to faith,' i. 5. Because the Jews did not thus submit, they were still unsaved; and therefore Paul prays for them. *Righteousness of God;* is repeated for emphasis, in striking contrast with their *own righteousness.*

4. Proof of their ignorance and need of salvation. *An end of law.* By the death of Christ we died to law, vii. 4ff, Gal. ii. 19; and are therefore no longer under its control, vi. 14, Gal. iii. 25. The great principle of law, Do this and live, has been displaced by the greater principle of the Gospel, Live and do this. *For righteousness to etc.:* purpose for which Christ has for us put an end to law. Cp. i. 16, 'for salvation.' The Law cursed us. But Christ removed us from its domain, that righteousness may be given to all who believe. Now all self-righteousness arises from doing; and rests on the basis of law. If Christ has put an end to law, He has put an end to self-righteousness. And if He has done this in order that all who believe may enjoy the favour of God, then to continue seeking to set up a righteousness of our own is a proof that we do not know Christ, and have not submitted to the righteousness He came to bestow.

5—11. Proof that 'Christ is an end of law.' *Moses describes.* Hence in Paul's view Moses wrote Lev. xviii. 5. *Done them:* viz., the statutes and judgments of God. *Shall live:* primarily, natural life, Dt. xxx. 20. But since all life, of body and spirit, is from God, the difference is unimportant. *In it:* in *the righteousness which is from law.* Cp. Ezek. xviii. 22, 24. In the passage quoted, God solemnly announces the great principle that only by obedience can men obtain, by means of the Law, the blessings promised in the Law. This is the essential principle of all law; and therefore these words *describe the righteousness which is from law.*

6, 7. Continuation of the proof that Christ is an end of law. *Which is from faith:* as in i. 17, iii. 22. *Says:* righteousness is personified. Cp. Prov. viii. 1f. Moses asserts a universal principle which applies to righteousness by faith. Therefore in the words of Moses the righteousness of faith speaks and describes itself.

Paul quotes the concluding words of Moses' farewell address to Israel. Moses reminds the people that God has spoken. There is therefore no need for effort on their part to find out the will of God. The men of other nations may inquire whether there is one god or many, and whether God desires the worship and obedience of men. But for Israel all such inquiry was shut out by God's revelation of Himself. They need not try to mount the sky to find out God, nor cross the sea to learn from other nations. God's own word is already in their midst, spoken by human lips, pondered in human hearts. Moses asserts the great principle that a revelation from God makes needless, and therefore ought to put an end to, all human effort for that which He reveals. Such effort implies either ignorance or rejection of God's revelation.

The above principle was applied by Moses to the Law just repeated in the ears of the people. But like all other great principles, and especially those of the Old Testament, it has an application far beyond the thought of the original speaker. It applies with great force to the fuller revelation made by Christ. In the Law, God gave a knowledge of His will: in the Gospel He gives conformity to His will. Therefore, as the former revelation put aside all effort to obtain a knowledge of His will, so the 2nd revelation puts aside all effort to obtain righteousness. Such efforts are as much a mark of ignorance and obstinacy as would have been in the days of Moses efforts to obtain by human wisdom a knowledge of God's will. Consequently, the words of Moses apply with still greater force to the Gospel: and Paul is justified in calling them a voice of the righteousness of faith, proclaiming the end of law. For law implies doing: and, according to Moses, the Gospel puts an end to doing as a means of righteousness. If we admit, as Paul did, the divine origin of the words of Moses, we cannot doubt that it was mainly with a view to the Gospel that the Spirit moved Moses to speak thus.

Unbelief sometimes speaks *in* the *heart* when it dare not in the lips. *That is:* applies to the case of the Gospel the old principle spoken by Moses. To try to justify ourselves is to act as though Christ had never come down from heaven to proclaim our justification. These words imply the pre-existence of Christ. *Abyss:* literally 'without bottom.' Same word in Lk. viii. 31, Rev. ix. 1f, 11, xi. 7, xvii. 8, xx. 1, 3. Hence it is used for the unfathomable sea, and for the place of the dead. Paul modifies the words of Moses to suit the facts of the Gospel. He has a right to do so because the principle involved applies to the Gospel, and because

his modifications leave the principle untouched. To seek a righteousness of our own is to act as though Christ had never risen. For His resurrection is the great proof of the truth of the Gospel which proclaims righteousness as God's gift to all who believe. Therefore, if the Gospel be true, the Jews are doing exactly what Moses forbad.

8. *But what does it* (the righteousness of faith) *say?* Moses' words apply to the Gospel; and are therefore a voice of the righteousness of faith. Cp. Gal. iii. 8. God has put the Gospel, as He then put the Law, into human lips and hearts. *That is:* asserts that Moses' words apply to the Gospel. *Word of faith:* the word concerning faith. *Heralds:* as in ii. 21.

9. *That if etc.:* contents of 'the word of faith.' *If thou confess:* cp. Mt. x. 32. By making confession a condition of salvation, God put the Gospel into the lips as well as the hearts of His people. The personal appeal of this verse continues that of *v.* 6. *That God raised etc.:* the historical object-matter of saving faith. Paul says that if we are sure of this historic fact we shall be saved. But many who are still evidently unsaved believe the fact. Because, though they believe the fact, they do not believe Christ's words touching it, viz., that those who believe the fact will be saved. All the promises of the Gospel, and therefore the personal promise of this verse, *Thou wilt be saved*, are valid only to those who believe them. If this verse give us peace, it is because we believe, not merely the historic fact, but God's promise concerning it. The man who is sure that God raised Christ from the dead; and is sure, because Christ said so, that all who believe this will be saved, and therefore that he himself (for if he believes he knows it) will be saved; that man, according to the express statement of this verse, will be saved. Simple as these words are, our conscience will not permit us to believe them until we repent, i.e., till we resolve to forsake sin. For so long as we continue in sin, the law written within proclaims in words louder than those of the Gospel, and of equal authority, that God is angry with us. Consequently, repentance is absolutely needful for salvation; not as another condition beside faith, but because without repentance faith is impossible.

With this verse compare 1 Jno. v. 1. The difference of the historic object-matter of faith is immaterial. We cannot believe that God raised Christ from the dead without believing the whole story of the Christ and the cross. The resurrection is specially mentioned because to the Christians at Rome it was the point about Christ most difficult to believe. Cp. iv. 24.

10, Justifies in reference to the Gospel the words 'heart' and 'mouth,' used by Moses in reference to the Law. It is therefore a proof that 'near thee is the word etc.' applies to the Gospel and is thus (*v.* 8*b*) a voice of the righteousness of faith. *With the heart:* see i. 21. Since the heart is the seat of the intelligence and the will, and since (see note on p. 142) all belief, of the words of God or man, is an act of the will accepting the judgment of the intelligence, it is *with the heart* that *men believe.* And we believe in order to obtain *righteousness,* i.e., in order to be justified. *Salvation:* final salvation. Same contrast in v. 10. Cp. xiii. 11. The moment we *believe* we receive the gift of *righteousness.* But we cannot retain it to final *salvation* unless we *confess* our faith. And if we know that God requires confession, we cannot believe His promise of salvation without a purpose to confess. For our conscience will not allow us to believe that God smiles on us while we refuse to obey Him.

11. Proof, from the text quoted in ix. 33, that salvation is by faith. All who are not saved *will be put to* eternal *shame,* Dan. xii. 2. Cp. Rom. v. 5.

Paul has now proved the assertion of *v.* 4. The application to the Gospel of Moses' words touching the Law has been justified by the words of Isaiah. For he taught that in the days to come there would be salvation by faith. This implied that God will speak again. See *v.* 17. By so doing He will put a new revelation in the mouths and hearts of His people. And if so, Moses' words will apply to this new revelation. God's word will put aside all self-effort to obtain salvation, as His word through Moses had already put aside all self-effort to obtain a knowledge of His will. And if so, according to Moses' own description of the Law as something to be done, the new revelation will put aside the Law; and will do this in order to bestow salvation on those who believe. Hence the prophecy of Isaiah, read in the light of its fulfilment in Christ and of the principle asserted by Moses, affords complete proof of *v.* 4. And if *v.* 4 be true, the Jews are ignorantly resisting God; and therefore in spite of their zeal are in need of salvation, and are fit objects for Paul's prayer.

12. 'Every-one' in *v.* 11 is not found in Is. xxviii. 16. The tenor of Isaiah's words justifies this exposition of them. But Paul supports it, and gives prominence to it, by direct prophetic proof. *For there is etc.;* accounts for 'every-one,' and for the breaking down of national distinctions which it involves, by saying that all stand in the same position. *For the same Lord etc.;* proves this

by saying that the same person, Jesus Christ, is Master of all, and is full of blessing for all who pray to Him. Compare carefully iii. 23, 30, 1 Tim. ii. 5.

13. Proof from Joel ii. 32 that Christ is rich for all who call upon Him, in support of 'every-one,' *v.* 11. Joel evidently refers to the Day of Christ. Cp. Acts ii, 17ff. He foretells that salvation will be obtained, (not by nationality, but) by calling upon God; and thus confirms the teaching of Is. xxviii. 16. Although he speaks of a deliverance in Jerusalem and in Zion, the condition, 'call upon the name of the Lord,' forbids a limitation of his words to Jews. He therefore foretells salvation for all. *Of the Lord;* refers in Joel to Jehovah, i.e., God the Father. But in *v.* 12 it reminds us of Christ: xiv. 9, 1 Cor. viii. 6, Eph. iv. 5. The difference is immaterial. Salvation is from the Father, through the Son. And we pray through the Son and to the Son.

This section expounds, in the light of principles asserted by Moses, the words quoted in ix. 33. Hence the quotation is repeated in *v.* 11, and then further expounded by comparison with another quotation. In ix. 25, Paul began to prove that the Gospel and its results accord with ancient prophecy. Hosea foretold that aliens would become children of God: and Isaiah taught that only a part of Israel would be saved. Before Paul's eye these prophecies were fulfilled. The mass of the Jews were unsaved, because of their unbelief, and because the Gospel had become to them a stone of stumbling. Even this was foretold. For it had been distinctly announced that God Himself would be a stumbling-block to Israel, and that believers would be saved. The plainness of the prophecy forces upon Paul the thought that Israel's unbelief arises from inexcusable ignorance. His intense conviction of this prompts a prayer for Israel's salvation. He opens the way for his charge of ignorance by acknowledging the earnestness of the Jews: he proves the charge by showing that what they were earnestly seeking to set up, Christ came to put an end to; and that the just quoted words of Isaiah, when read in the light of the teaching of Moses, plainly taught this.

The principle asserted by Moses will apply to all the blessings promised on the condition of faith. For instance, to seek to obtain by our own effort the holiness of vi. 11, is as useless and needless as it would be to seek for some one to fetch Christ from heaven. For God has promised holiness in Christ as a free and present gift to all who believe. Therefore Christ is an end of law for holiness, as for righteousness. We believe the word of God, and both are ours.

SECTION XXXIV.

THE PREACHED GOSPEL AND ISRAEL'S DISBELIEF OF IT WERE FORETOLD.

X. 14—21.

*How then are they to call on one in whom they have not believed? But how are they to believe one whose words they have not heard? But how will they hear without a herald?** [15] *But how are heralds to proclaim if they have not been sent? According as it is written, "How beautiful are the feet of those who announce good news of good."* (Is. lii. 7.) [16] *But not all have obeyed the good news.†* *For Isaiah says, Lord, "Who has believed what we have heard?"* (liii. 1.) [17] *Therefore faith comes from something heard: and that which is heard comes through the word of Christ.* [18] *But I say, Have they not heard? Certainly they have. "Into all the earth went forth the sound of them, and their words into the ends of the world."* (Ps. xix. 4.) [19] *But I say, Has Israel not known? First Moses says, "I will move you to emulation towards that which is no nation; towards a nation without understanding, I will move you to anger."* (Deut. xxxii. 21.) [20] *But Isaiah is very bold, and says, "I was found by those not seeking me: I became manifest to those not asking after me."* (lxv. 1.) [21] *But touching Israel he says, "All the day I stretched out my hands towards a people disobedient and contradicting."*

14, 15. *How then etc.:* questions suggested by the words of Joel. If salvation come by calling upon God, it comes by faith. For without faith none can call upon God. Cp. Heb. xi. 6. Hence the teaching of Joel implies that of Is. xxviii. 16. *Believe in:* see note on p. 142. *But how etc.:* another inference. We cannot believe a man whose words we have not heard. This implies that the belief which saves is produced by the words of a speaker. Again, we cannot hear the words of the Great King unless He send some one to proclaim them. Hence the prophecy of Joel implies not only salvation by faith, but the divine mission of a herald to proclaim salvation. In the Gospel this prophecy is fulfilled. *Ac-*

* Or, Preacher. † Or, Gospel.

cording as etc.: the above inferences from Joel accord with the express words of Is. lii. 7. Isaiah foretold the day when men would bring good tidings to Jerusalem. He probably thought of the return from Babylon. But his words found no worthy fulfilment then. Chapter liii. proves that they refer to tidings later and grander than these. In the Gospel, but not in the return from Babylon, we find both the good news and the smitten deliverer. The news was so good, that, in the eyes of those who heard it, the weary and wayworn *feet* which had born the messengers were *beautiful.* Contrast iii. 15, Acts v. 9. *Good-news of good:* literally gospel of good things. See under i. 1.

16. Although the *news* was so *good,* some did not believe it. *The good-news,* i.e. the Gospel of Christ, is a command as well as an announcement; and therefore requires to be *obeyed* as well as believed. Cp. *v.* 3, i. 5, 2 Th. i. 8. *Not all;* states, as in iii. 3, much less than the whole truth. In proof of that which no one denies Paul quotes an ancient prophecy, to show that the Jews' unbelief was foretold, and is therefore no proof or presumption that the Gospel they rejected is not divine. Isaiah throws himself forward into the days of the good tidings. He and his compeers hear the news. But he sadly asks, 'Who has believed the good news we have heard?' This question, asked in prophetic vision, implies that not many believed; and is therefore a prophecy of the unbelief of the mass of the Jews in Paul's day.

17. Inference from Is. liii. 1, lii. 7. We have here, first, the good news announced, then heard, then believed. And this is the only possible order. *The word of Christ;* assumes that the words of Isaiah refer to the Gospel. Cp. *v.* 8. Thus the prophets foretold that in days to come there would be an announcement of good news; that it would be believed only by some; and that those who believed it, and cried to God, would be saved. All this agrees with what actually took place in Paul's day.

18. Throughout *ch.* x., by showing that the Gospel and its reception were foretold, Paul makes good against the Jews his charge of inexcusable ignorance. He now takes up a possible excuse. Since faith comes only by hearing, those who have not heard cannot be blamed for unbelief. Paul therefore asks, Can Israel plead this excuse? He clothes his emphatic denial in the words of Ps. xix. 4. He does not in any sense appeal for proof to the psalm; nor does he expound, as in *vv.* 6—8, its underlying principle: but simply makes use of the psalmist's words to express his own thoughts. *All the earth:* as in i. 8. *Sound of them:* of the

preachers of the Gospel. Paul says that not only among the Jews but everywhere the Gospel was preached. Cp. Col. i. 6, 23.

Ps. xix. refers to the voice of Nature proclaiming throughout the world the glory of God. Paul's use of these words suggests the inference that the universal voice of Nature is a pledge that in every land the fuller manifestation of the glory of God in the cross of Christ will some day be proclaimed.

19. Further proof that the Jews are without excuse. *Did Israel not know?* viz., that the sound of the Gospel would go to all lands. The quotations from Moses and Isaiah prove that they knew it, or ought to have known it. Of several proofs he quotes *first* the words of *Moses;* and then only Isaiah. Moses foretold in Dt. xxxii. 15—21 that Israel would worship that which was no god, and thus move God to jealousy and anger, and that in return God would move them to jealousy and anger by bestowing His favour upon that which was no nation. We have here a clear prophecy from the early dawn of Jewish history that God will bestow His favour upon Gentiles; and, by doing so, displease Israel. *Emulation:* either good or bad. Cp. xi. 11. *No nation:* in none but the chosen people was the true idea of a nation realised. *Without understanding:* such were all heathens, i. 21.

20, 21. *Is very bold:* he spoke at great personal peril. The present tense gives a vivid picture of the fearless prophet. In lxv. 1f, he says in God's name, 'I gave audience to men who asked not: I was found by men who sought me not. I said, Here I am, here I am, to a nation not called by my name. I stretched out my hands all the day to a nation in rebellion, the men who walk in a way which is not good, after their own reasonings.' Isaiah looks forward (lxiv. 11) to a day when the temple and Jerusalem are in desolation; when (*v.* 7) the people are forgetful of God and (lxv. 3f) practically heathen, yet (*v.* 5) boasting peculiar holiness. He cries to God, and God answers him. Speaking from the distant future, God declares that He has revealed Himself to this practically heathen nation. Salvation is at hand, salvation most glorious and complete; but only for the chosen seed, for the servants of God. Upon the rest will fall (*v.* 12ff) sorrow and death. Isaiah evidently refers to the salvation of Christ; and foretells that when it is revealed Israel will be godless and rebellious. Of these words the state of Israel in Paul's day was an evident fulfilment. In these verses, however, lies a difficulty which I cannot altogether solve. The emphatic words, *But touching Israel*, seem to imply that only the words which follow refer to the Jews. The words

'no nation' in *v.* 19 refer evidently to Gentiles; and suggest that *v.* 20 has the same reference. But Isaiah gives no hint that lxv. 1 and 2 refer to different persons. In most writers we should suspect a slip of memory. But the accuracy of Paul's other quotations makes it difficult to do so in this case. Perhaps the easiest explanation is suggested by the similar, but not nearly so difficult, case in ix. 25f. God's long-suffering to Israel, when Israel (lxv. 3) was practically heathen, may be accepted as a prophecy of mercy for the Gentiles. *All the day etc:* without ceasing God reached out His arms to welcome Israel to His fatherly embrace. *Disobedient etc:* refusing by acts and words.

This verse, especially as applied by Paul to the Jews of his day, is utterly inconsistent with the doctrine of irresistible grace. See note on p. 294. Had God withheld from these disobedient Jews those influences without which they could not come to His arms, these solemn words could never have been spoken. Cp. ii. 4.

In § 33 Paul expounded, in the light of the teaching of Moses, the quotation of ix. 33; and supported it by a quotation from Joel. He has now shown that the latter quotation implies salvation by faith, a preached word, and divinely sent preachers; that Isaiah foretold the announcement of good news and the persistent disobedience of the mass of the nation; and that Moses foretold that God would move Israel to anger by bestowing His favour on others. The Jews had heard the Gospel; and knew what Moses and Isaiah had said. They were therefore (*v.* 2) not only ignorant, but inexcusably ignorant.

Paul thus completes his proof, begun in ix. 25, that the Gospel and its results accord with Old Testament prophecy. Good tidings (Is. lii. 7) have been announced, viz., a proclamation of (liii. 1, xxviii. 16) salvation by faith, for all (Joel ii. 32) who cry to God. The salvation has been accepted only by a small part of the nation: Is. x. 22, i. 9. The good news has been disbelieved by many in Israel, liii. 1; and God's continued offers of mercy have been rudely rejected, lxv. 2. He who was designed to be a foundation, has become a stone of stumbling: viii. 14, xxviii. 16. And at the same time aliens have become not only the people, but the sons, of God: Hos. ii. 23, i. 10.

The argument of ix. 25—x. has less weight for us, who from childhood have received the Old and New Testaments with the same authority, than for Paul's readers, many of whom had read the Old Testament as the word of God long before they heard the Gospel. To such men, the discovery that the Gospel, a thing of

yesterday, was, in its essence, in many of its details, and in its reception and results, foretold in the Sacred Books which for centuries their fathers had revered, must have come with a force we cannot estimate. No wonder that the Old Testament was the chief means of leading many Jews to believe the Gospel. Cp. xvi. 26, 2 Tim. iii. 15 ; and as coincidences, Acts xiii. 27, xvii. 11f, xviii. 28, xxvi. 27, xxviii. 23.

But notice carefully that Paul deduces the doctrines of the Gospel, not from the Old Testament as we do from the New, but from a few fundamental truths, (iii. 21—26, vi. 3, 11, viii. 3f,) which he asserts or assumes without proof. These rest on the simple authority of Christ. And the authority of Christ rested in His lifetime upon His miracles, Jno. v. 36, x. 25 ; and now rests upon the greater miracle of His resurrection, i. 4, iv. 24. Only after he has asserted and fully developed the gospel doctrines does Paul appeal to the prophets. And he appeals to them, not so much in proof of particular doctrines as in proof of the harmony of the Old and the New. Hence his favourite form, 'According as it is written.' This harmony does something to prove the divine authority of the Gospel as a whole, and the divine mission of Him who came to proclaim it. The prophets promised beforehand, and thus bear witness to, the Gospel : i. 2, iii. 22. By doing so, they bear witness to Christ : Acts x. 43.

SECTION XXXV.

YET GOD HAS NOT CAST OFF HIS PEOPLE.

XI. 1—10.

I say then, has God "cast off His people?" (Ps. xciv. 14.) *Far from it. For I also am an Israelite, of the seed of Abraham, the tribe of Benjamin.* [2] *God has not cast off His people, whom He foreknew. Or, do you not know what in the case of Elijah the Scripture says? how he intercedes to God against Israel,* [3] *Lord, "Thy prophets they have killed; Thy altars they have pulled down; and I was left alone: and they seek my life."* (1 Kgs. xix. 10.) [4] *But what does the response say to him? "I have left for myself seven thousand men, men who have not bowed a knee to Baal."* [5] *In this way then also in the present season there has come to be a remnant according to an*

election of grace. [6] *But if by grace, it is no longer from works. Else grace no longer is grace.*

[7] *What then? What Israel seeks for, this he has not obtained. But the election has obtained it. And the rest were hardened:* [8] *according as it is written, "God gave them a spirit of stupor, eyes in order not to see, and ears in order not to hear, until this day."* (Is. xxix. 10, Dt. xxix. 4.) [9] *And David says, "Let their table become a trap, and a capture, and a snare, and a recompense to them:* [10] *Let their eyes be darkened in order not to see, and do Thou bend down their back always."* (Ps. lxix. 22.)

2. *I say then etc.:* a possible inference from the foregoing. To suggest it, Paul put last in *ch.* x. the terrible words of Isaiah. It might be thought that because of their disobedience God had resolved to recognise no longer His Covenant with Israel, and to exclude them from the salvation of Christ; or, in other words, to cease bringing to bear upon them the influences which alone (ii. 4, Jno. vi. 44) can lead men to salvation. By putting the question in words borrowed from Ps. xciv., Paul suggests the answer. [The force of the Greek aorist in *vv.* 1—4 I have endeavoured to explain in the 'Expositor' vol. xi. pp. 299, 379.] *Far from it.* Of this denial the whole chapter is a proof. *For I etc.* Since a single exception would prove nothing, and since Paul's solemn denial requires complete proof, these words must be, not a proof of the denial, but a reason for its earnestness. 'Far be it from me, who am myself an Israelite, to say that God has cast off His people.' *Seed of Abraham;* recalls the promises to Abraham. *Tribe of Benjamin;* gives vividness to *I am an Israelite.* Paul could tell even the name of his tribe. Benjamin was one of the two tribes which returned from captivity: Ezra iv. 1, x. 9. Cp. Phil. iii. 5.

2*a*. Solemn repetition of the denial. *Whom He foreknew:* develops the proof already suggested by *His people.* To cast off one whom we promised to favour, because of bad conduct, implies ignorance, at the time of the promise, of what his conduct would be. Jehovah promised, without any mention of conduct, to be a God to Abraham's seed for ever. And when He gave the promise, He foresaw all that Abraham's seed would do. God's perfect foreknowledge makes it inconceivable that He should change His purpose, or leave His promise unfulfilled. Cp. viii. 29.

2*b*—4. *Or do you not know etc.:* as in vi. 3, vii. 1: disproof of

the supposition that God has cast off His people. *Intercedes:* his words are a complaint. *They have killed etc.:* 1 Kgs. xviii. 4. *Altars.* 1 Kgs. xviii. 30ff suggests that Lev. xvii. 8 had become obsolete. Or, these may have been memorial altars, Josh. xxii. 10—34. *Left alone.* The mention, in God's answer, not of prophets, but of faithful men, seems to imply that Elijah thought himself to be the only surviving follower of God. When God took away by the sword of Jezebel most of His servants, He *left* behind on earth seven thousand men *for Himself*, i.e., to be His witnesses to the nation. God's words imply that all others in the kingdom of Israel had worshipped Baal.

5. *In this way then etc.:* something similar to what happened in Elijah's day has happened again. Although we must add to the seven thousand in Israel a number, probably much larger, in the kingdom of Judah, it is still certain that, owing to the apostacy of the mass of the nation, the true people of God was reduced to a small remnant. Yet God continued to be the God of Israel, and fulfilled the promises made to Abraham and David. He preserved for Himself a faithful remnant, and in them preserved the sacred race. So in Paul's day. That he quotes Elijah's complaint suggests that the remnant is larger than his opponents suppose. And the whole story proves that the reduction of the true Israel to a fragment of the nation, and the punishment to be inflicted on the unbelieving ones, does not imply that God has 'cast off His people.' That He continued to be Israel's God in spite of the one apostacy, was a ground of hope that He would be so still in spite of the other. The story of Elijah is also a reply to the covert objection that the Gospel cannot be true, because, if true, the ancient people of God would be reduced to a mere handful. For this story shows that such a reduction has happened once, and may therefore happen again. Consequently, the fewness of the Jewish followers of Jesus is no disproof that they and they only are the heirs of Abraham's promises.

The essential idea of *election* is to take, not the whole, but a part. See note on p. 277. *Of grace.* Some who rejected the Gospel might claim, on the ground of morality, to belong to the faithful remnant. But the Gospel teaches (and Paul has proved it to be consistent with God's treatment of the sons of Isaac, ix. 11) that a place in the remnant is the gift of God's sovereign choice and undeserved favour. Therefore, according to the very meaning of the word *grace*, good works give a man no claim to be one of the chosen remnant.

7. *What then:* iii. 9. *What Israel seeks after:* viz., righteousness, ix. 31, x. 3, Acts xxvi. 7. *The election:* collective term for the elected ones. Compare 'selection,' for selected objects. *Hardened:* more or less deprived of spiritual understanding. It is explained in *vv.* 8—10. Cp. ix. 18, Mk. viii. 17, Jno. xii. 40, etc. *But the rest etc.* The only alternative is righteousness or hardening. Paul infers from the present state of the Jews, not that God has cast off His people, but that a portion only of the nation has obtained what all seek for; and that all the others have become spiritually blind.

8. A quotation combining Is. xxix. 10 with Dt. xxix. 4, in proof that this hardening *accords* with Old Testament teaching. Isaiah says, 'Jehovah has poured out upon you a spirit of deep sleep and has bound up your eyes.' *Spirit of stupor:* viii. 15, Eph. i. 17: either the Holy Spirit, producing as a punishment spiritual insensibility; or an evil spirit, 2 Cor. iv. 4, Eph. ii. 2. Since God thinks fit to impose such punishment, to inflict it is in harmony with the holiness of the Spirit. On the other hand, if Satan be the agent who inflicts it, he does so because God makes use of an enemy to work out His purposes of justice. Cp. 2 Sam. xxiv. 1 with 1 Chr. xxi. 1. The words 'Jehovah poured out,' rendered by Paul *God gave them*, teach plainly that spiritual insensibility fell upon them because God willed it. The quotation therefore proves that to harden the hearts even of Jews is consistent with God's character and covenant. Paul quotes Isaiah in a form which recalls Dt. xxix. 4. Moses teaches that power to understand spiritual things is God's gift; and that the Israelites had not received it during their long wanderings in the wilderness. This is another proof that the spiritual blindness of Israel was no new thing.

9, 10. Another quotation in support of the above. *David:* see under iv. 6. *A trap:* to catch birds. *A capture:* as wild beasts are caught while securely feeding. *A snare:* ix. 33, xiv. 13: literally, the part of the trap on which the bait is put. David prays, 'May the abundance of the good things of the wicked be like a bait which decoys a bird into a trap, and like the grass which the wild deer securely eats while the huntsman draws his bow; and may they thus receive in their own pleasures a recompense for their sin.' In other words, may the good things which they enjoy lead to their destruction, and thus to their punishment. *Let their eyes etc.:* means by which the former prayer is to be answered. *Bend down their back:* by laying on them a heavy burden. They will thus

become blind slaves. This prayer has been often answered. The good things of this life have made men blind to their spiritual need and spiritual peril; and have thus become the bait with which they have been caught and destroyed.

We saw under iii. 19f that the Old Testament is the Law of God, and therefore a statement of His will and of the principles of His government. Hence this prayer, contrary as it seems to the spirit of the Gospel, is an authoritative announcement of the way in which God will treat the wicked. It is almost certain that it refers to Jews. And if so, the statement in *v.* 8 that the Jews of Paul's day were hardened, accords with the revealed principles of God's government.

The solemn teaching of these quotations is in perfect agreement with ix. 31, x. 21, xi. 23. Hardening follows rejection of the Gospel, because God wills that all resistance to divine influences be followed by a lessened capacity for receiving them. But that any individual man is hardened, is simply a result of his own inexcusable resistance to God. And *v.* 23 teaches that this hardening is not necessarily final. To harden is not to make hard, but to make something harder than it was before. See under ix. 18. Hence even for these (x. 1) there is hope.

ARGUMENT. We must not infer from x. 21 that God has turned away from His ancient people. His foreknowledge makes this inconceivable. It is not proved by the fact that the people of God has been reduced to a remnant of the nation: for the same took place in the dark days of Elijah. But morality gives a man no claim to be reckoned among the faithful few. For the remnant is chosen by the sovereign undeserved favour of God. What all seek, the chosen few have found. And all others have sunk into divinely sent spiritual insensibility. To inflict this, even upon Jews, accords with the principles of government announced in the Old Testament.

This section began with words of hope. It ends in deepest gloom. It is true that amid the general apostacy God has reserved for Himself a small band of men whose faithfulness is made the more conspicuous by the faithlessness around. But among these, Paul's opponents, in spite of their morality, have no place. And they have been smitten with spiritual blindness.

The teaching of *vv.* 8—10 is the only explanation of the indifference to eternal interests manifested by many around us who constantly hear and constantly reject the Gospel. And if so, this spiritual indifference has an awful significance. It is a mark of God's anger and a foretaste of more terrible punishment. It is

the shadow of eternal death. And what God has inflicted, only God can remove. Hence our own efforts to arouse ourselves will be in vain. None can open the eyes of the blind, but He who has closed them.

SECTION XXXVI.

ISRAEL'S FALL HAS BEEN THE SALVATION OF THE GENTILES AND IS NOT FINAL.

XI. 11—24.

*I say then, Did they stumble in order that they might fall? Far from it: but that by their trespass the salvation might come to the Gentiles, in order to move them to emulation.** [12] *But if their trespass be the world's wealth, and their damage the Gentiles' wealth, how much more their fulness?* [13] *But to you I speak, the Gentiles. Certainly, inasmuch as I am an apostle of Gentiles, I glorify my ministry,* [14] *if by any means I shall move to emulation my own flesh, and save some of them.* [15] *For if the casting away of them be the world's reconciliation, what will be the receiving of them except life from the dead?*

[16] *Moreover, if the firstfruit be holy, so also the lump: and if the root be holy, so also the twigs.* [17] *Moreover, if some of the twigs were broken off, and thou, who art a wild olive tree, wert ingrafted among them, and didst become a sharer of the root of the fatness of the olive tree;* [18] *exult not over the twigs. But if thou dost exult, it is not thou that bearest the root, but the root thee.* [19] *Thou wilt say then, Twigs were broken off that I might be ingrafted.* [20] *Very well. Through unbelief they were broken off, and by faith thou standest. Be not high-minded, but be afraid.* [21] *For if God did not spare those that were twigs by nature, neither will He spare thee.* [22] *See then God's kindness and severity. Upon them that fell, on the one hand, there is severity: but upon thee is God's kindness, if thou continue in His kindness. Else also thou wilt be cut off.* [23] *Moreover also they, if they do not continue in their unbelief, will be ingrafted. For God is able to ingraft them again.* [24] *For if thou wert cut out of that which is by nature a wild olive tree, and against nature wert ingrafted into a good olive tree, how much more will these that are by nature* twigs *be ingrafted to their own olive tree?*

* Or, Jealousy.

11. *I say then etc.:* question suggested by *vv.* 8—10. *Stumble.* When they rejected Christ, they struck their foot (ix. 33) against the rock on which they might have stood securely. *Fall:* 1 Cor. x. 12: the moral sinking which followed their rejection of Christ. It is not necessarily final: see *vv.* 22, 23. The purpose in question is evidently that of God, not of the Jews. God presented Christ in a form which led many of the Jews, as God foresaw, to reject Him. And God resolved that rejection of Christ should be followed by moral degradation: *vv.* 8—10. He thus put a stumbling-block before the Jews: ix. 33. Consequently, the stumbling of the Jews was, in a sense, God's doing. Paul asks, 'Was it in anger, was it in order to produce this moral degradation, that God presented Christ in a form which He foresaw would be a stumbling-block to the Jews?' This he denies, and supports the denial by giving God's real purpose. *Trespass:* iv. 25: the moral *fall* of *vv.* 11*a*, 22. This fall was not the end God had in view, but was a means to a further end, viz., the salvation of the Gentiles, and eventually of the Jews. Had the Gospel been accepted by the Jews as a nation, the result would have been, to all appearance, fatal to Christianity. For not only would it, as the religion of one hated nation, have been less acceptable to the Gentiles; but it would, in all probability, have sunk into a form of Judaism. As it was, the Jewish element in the church was the source of its greatest danger. The nature and greatness of this danger are seen in Gal. ii. 5, iv. 11, v. 1—4. And the corruptions of the middle ages were caused chiefly by the Judaism which had silently crept into the church, and had almost eaten away its life. Had the Jews as a nation accepted the Gospel, this element would have become irresistible; and would have strangled Christianity in its cradle. Its rejection by the Jews averted this peril, and was thus in some sense the means which led to all the triumphs of Christianity. To guard against this peril, and to produce these results, God presented salvation to the Jews in a form which He knew they would reject. God's foreknowledge enabled Him to do this without infringing human freedom. And Paul has already (ix. 17) shown it to be no infringement of divine justice. *In order to move etc.;* declares that in guarding Christianity from Jewish perversion, God had in view the salvation, not only of Gentiles, but of Jews. To arouse, and thus save, them, He transferred His special favour to Gentiles. So *vv.* 15, 30. This therefore was the purpose for which He set a stumbling-block before them.

We have here a principle of God's government which flows from

His inmost Nature, and which is therefore universal. He punishes in love, and therefore always with a purpose of blessing. Except in the case of final punishment, the penalty is designed for the sufferer's good, viz., to show him the evil of sin, and thus bring him to repentance : and it is always so inflicted as best to attain this end. And in all cases the punishment of individuals is designed for the general good. But it is none the less punishment. For, although the Jews' rejection of Christ was used by God to avert a peril, it had been much better for them had they at once accepted Christ. God would then have averted the peril by other means.

12. Argument based on *v.* 11. *Damage :* literally, 'worsening,' i.e., the spiritual weakening and injury which followed their moral fall, and the exact opposite of the wealth received by the believing Gentiles. *Gentiles :* a term of contempt. It forms with *world* a climax : as does *damage* with *trespass*. The moral fall of the Jews brought damage to them, but enrichment to many of those on whom they looked down with contempt. *Fulness :* that with which something is made full, or is filled up. So almost always : *v.* 25, xv. 29, xiii. 10, Mt. ix. 16, Mk. ii. 21, viii. 20, Jno. i. 16, 1 Cor. x. 26, Gal. iv. 4, Eph. iii. 19, iv. 13. *Their fulness :* the spiritual blessing with which, in days to come, Israel will be made full. *How much more etc.* If Israel stands in so close a relation to the world's salvation that, in order to enrich mankind with spiritual good, Israel must needs stumble, and thus suffer spiritual weakening and loss, how great is the wealth which will come to the world when Israel is made full.

13—15. Paul suddenly turns to the Gentiles and says that for their great good he seeks to save his own kinsmen. *Apostle of the Gentiles :* Eph. iii. 8. Cp. Acts xxii. 21. *Ministry :* xii. 7. *Glorify :* i. 21 : he so fills his office that others see the greatness of the work committed to him. And while so acting as to command respect for his office, Paul is really seeking to *save* the Jews, by moving them to *emulation*, *v.* 11, x. 19. *In any way*, and *some of them* imply difficulty. So i. 10. *My flesh :* closest relationship : Gen. xxxvii. 27, Jud. ix. 2, 2 Sam. v. 1. By the universal usage of language, those who are instruments of salvation are said to *save*. So 1 Cor. vii. 16, ix. 22, 1 Tim. iv. 16, Jas. v. 20. Only by speaking thus can we realise the grandeur of the work of those who turn a sinner from the error of his ways. Verse 15 gives a reason why as Apostle of the Gentiles Paul seeks to save his countrymen, viz., because of the great blessings which will thus come to the Gentiles.

Casting away of them; not as a people, (*v.* 2,) but as individual unbelievers: not finally, but for so long as they continue in unbelief, *v.* 23. God has shut them out of His family, but is using (ii. 4) means to bring them in. *Reconciliation of the world:* v. 10, 2 Cor. v. 19; will be explained by the future triumphs of the Gospel. *Life from the dead.* The argument implies that this is something very much greater than the *reconciliation of the world.* It can therefore be nothing less than the glorious life ushered in by the resurrection of the dead. This verse puts in stronger and more complete form the argument of *v.* 12, to show how deep an interest the Gentiles have in the salvation of the Jews. If Israel's relation to the kingdom of God be such that their rejection was the means of bringing back to God a revolted world, what less result can we expect from Israel's return than the bringing in of the everlasting glory?

Notice here another universal principle. So closely interwoven are the spiritual interests of nations that the salvation of one brings life to others. While we seek to save strangers, we thereby do something to save our friends.

Paul has shown that God's purpose in hardening the unbelieving Jews was to bring about the salvation of the Gentiles, and eventually that of the Jews. And he has shown what great reason the Gentiles have for desiring the salvation of Israel. He now goes on to the great business of *ch.* xi. for which in *vv.* 11—15 he has prepared the way, viz., to prove that salvation awaits Israel.

16. *Firstfruit:* viii. 23, Num. xv. 19ff, Josephus, 'Antiq.' IV. iv. 4. The Jews, when making bread, before they baked the dough, took a portion and made a cake for the priests. By requiring this, God taught that the whole *lump* of dough belonged to Him, and was therefore *holy*. By presenting it the Jews acknowledged God's claim. Just so, by taking the fathers of the Jews to be specially His own, God claimed the entire nation. In virtue of His dealings with Abraham, Isaac, and Jacob, and apart from the conduct of individuals, Israel was a *holy* nation, (Ex. xix. 5f,) the nation which God had claimed (Lev. xx. 26) to be for ever His own. In this indelible objective holiness (see i. 7) Paul saw a pledge of the nation's salvation. *And if the root:* same argument in another form, a form of which Paul makes further use. *Root:* parallel with *firstfruit*, viz., the fathers. Whoever claims the root claims all that afterwards grows from it. *Twigs:* the green shoots of this year's growth; a beautiful emblem of the present generation of men.

The rest of § 36 develops the metaphor of *v.* 16*b*, and shows that the objective holiness of Israel is not destroyed by the casting away (*v.* 15) of the mass of the nation. And Paul uses the case of the unbelieving Jews as a warning to the believing Gentiles.

17, 18. *Some:* as in iii. 3. *Broken off:* as fresh twigs are broken by the hand. *But thou:* personal appeal, as in ii. 3, ix. 20. *Wild olive:* the oleaster, common in Palestine; a fit emblem of the Gentiles, whom (Acts xiv. 16) God allowed for ages to grow wild. *Among them:* among the twigs, of which some had been broken off. *Fatness:* Jud. ix. 9. The *root of the fatness.* The wild twigs were united by grafting to the root, and drew from it the fatness which belonged to it. *Exult:* iii. 27. *Over the twigs:* over the Jews, of whom many had been broken off from the olive tree. Verse 18 is a reason why they should not exult. The root owes nothing to the twigs, the twigs everything to the root. All the spiritual life of the world was developed in Israel. Cp. xv. 27. To exult over Israel was to exult over the nation to which they owed all their real good.

19. A boast prompted by the overthrow of the preceding boast. The Gentile might say, So important in God's sight was my salvation, that to save me God caused the mass of the Jews to stumble.

20—22. Paul admits the truth of this reply, and makes it the ground of a solemn warning to the Gentiles. He has himself said that God formed the purpose that through the moral fall of Israel salvation should come to the Gentiles. And if so, the natural twigs were broken off that the wild olive twigs might be grafted in. *Through unbelief:* ix. 32. The words are used here as a warning to the Gentiles, and in *v.* 24 as a ground of hope for Israel. *Standest:* v. 2, 1 Cor. x. 12: continuance in God's kindness, (*v.* 22,) contrasted with continued exclusion. *But fear;* lest thou be broken off, as they were. This is not an emotional fear which makes us unhappy, but a practical fear which keeps us in our ark of safety. **21.** Reason for their fear. *By nature:* ii. 14. The Jews were children of the Kingdom, Mt. viii. 12; of the Prophets and the Covenant, Acts iii. 25; i.e., natural descendants of those to whom promises were made. That God did not spare the born children of Abraham when they disbelieved the Gospel, proves that He will not spare the Gentiles if they do the same. **22.** Inference from God's treatment of Gentiles and Jews. *Kindness:* ii. 4. *Fell:* like the broken twigs on the ground in contrast to the ingrafted wild olive shoots which stand erect on the tree. It is the 'trespass' or moral 'fall' of *vv.* 11, 12. *If thou continue;* to be objects of

God's kindness, by continuing in faith. Cp. Jno. xv. 9. For God has said that He will smile on those who believe, and on them only. *Else also thou etc.* The repetition adds great emphasis to the warning of *v.* 21. The emphasis is increased by *neither* in *v.* 21, and *also* in *v.* 22, which point to the fallen Jews.

All exultation of Gentiles over Jews is now shut out. Not only has the spiritual life of the Gentiles come through the Jews, but the present state of the Jews tells what will become of the Gentiles if they cease to believe.

23. After using the fall of the Jews as a warning to Gentiles, Paul returns to his chief subject, the salvation of the Jews. *If they do not etc.:* has no meaning unless it depends upon themselves whether or not *they continue in unbelief. Will be ingrafted.* Union with their own olive tree is now possible only in the way in which the Gentiles were united to it. *Is able:* xiv. 4. Salvation is by the power of *God:* and is therefore possible even to the worst. *Again:* prepares the way for the argument of *v.* 24. Their salvation will be a return to the God of their fathers.

24. Ground of the hope implied in *v.* 23, which is the chief subject of *ch.* xi. Just as the case of the Jews reveals the severity of God, and is therefore a warning to the Gentiles, so the case of the Gentiles is a mark of God's kindness and a ground of hope for the Jews. *Against nature:* i. 26. All grafting is artificial, and is therefore an interruption of the ordinary course of nature. Paul does not mean that it is specially against nature to ingraft a wild scion into a cultivated olive stem. In the present day this is, I believe, unusual, perhaps unknown. But grafting in the other direction is just as much an interference with the ordinary course of nature. Thompson supposes ('Land and Book' I.v.) that the result of the grafting is that which is *against nature:* on the ground that in actual grafting the nature of the scion, not that of the root, determines what the branch will be. But Paul speaks here, not of the result, but of the act of grafting. We need not try to reconcile Paul's spiritual grafting with that of the olive-yard. There is no argument in the comparison. It is used merely to help us to grasp the relation to the kingdom of God of Jews and Gentiles. If those who by birth are aliens have been brought into the family of God through faith, we cannot doubt that those who belong by birth to the chosen nation will also be received if they believe.

Notice here another universal principle. God's treatment of one man is a ground of hope or fear to others. For by Him all are treated on the same principles.

Paul has now led us out from the darkness which shrouded the close of § 35, into the light of hope. We have seen that the spiritual blindness inflicted upon the Jews was designed to lead to the salvation of both Gentiles and Jews ; that so closely bound together are the interests of these two divisions of the race that while Paul pursues the salvation of the one he is also seeking to save the other ; that the Jews, as children of the Patriarchs, are God's by a tie which the unbelief of individuals cannot sunder ; that those who have been torn from the parent stem were torn off through unbelief, and will remain separated only so long as their unbelief continues ; and that God's reception of Gentiles proves His readiness to welcome again the children of Abraham. And from the fall of the unbelieving Jews we have learnt that the salvation of the believing Gentiles depends on their continuance in faith.

In this parable of the olive tree, the Kingdom of God under the two Covenants is represented as essentially one. The old tree entered a new stage of growth, a stage to which the earlier stages were preparatory. In the Gospel God gave new and better promises. He shut out of the Kingdom the Jews who disbelieved them ; and brought in the Gentiles who accepted them. Consequently, the outward appearance of the Kingdom of God on earth was altogether changed. And a new and altogether different (Heb. viii. 6, 9) Covenant was made. But these changes were but developments of the one Kingdom of God.

FINAL PERSEVERANCE. The above section is a complete and designed disproof of the doctrine held by Calvin and others, but not by Augustine, that all who have been justified will be saved. For, after assuming (v. 9, viii. 16, 17) that his readers are already justified, and adopted as sons and heirs of God, Paul here solemnly and emphatically warns them that, unless they continue in faith and in the kindness of God, they will be cut off. The words 'broken off,' used of the unbelieving Jews, evidently denote a separation from God, which, if it continue, will end in eternal death. Hence Paul's sorrow, ix. 2f. That the words 'cut off,' used as a warning to the believing Gentiles, have the same sense, is proved by the comparison of Jews and Gentiles, and by the contrast of being 'cut off' and continuing in the kindness of God.

Dr. Hodge asserts under *v.* 22, but without proof, that Paul speaks not of individuals, but "of the relation of communities to

the church and its various privileges." But of this Paul gives no hint whatever. And as yet he has not mentioned in any way either the church or its privileges ; but has spoken only of the relation of individuals to Christ. On the other hand, the words 'some of them,' *v.* 14, 'some of the twigs,' *v.* 17, 'they that fell,' *v.* 22, point us to individuals. The word 'thou,' which does not always refer to an individual, (see Ex. xxxiii. 3, 5,) is proved to do so here by its contrast with 'some of the twigs.' Can we conceive that Paul would support this urgent and personal appeal by warning the Roman Christians that, if they do not continue in faith, although they will themselves be brought back and be finally saved, the Roman church will perish ?

It has been suggested that Paul speaks of that which is possible in the abstract, but which will never actually take place. But could a mere abstract possibility call forth the earnest tones of *vv.* 20—22 ? The warning would have no force to readers who believed that God had irrevocably purposed to exert upon them irresistible influences which would secure without fail their final salvation. He tells them to 'fear.' But an intelligent man will not be moved by fear of that which he knows will not happen. That certain lines of conduct lead towards a certain goal will not affect us if we are sure that the goal will not be reached. We may be moved by consequences which lie on the way to the goal, but only by such as lie within range of possibility. There are many serious considerations which, even if Calvin's doctrine were true, would prompt us to cling to faith. But to seek to deter his readers from unbelief by speaking of what both he and they knew could never come, would be unworthy of an apostle. I notice that Acts xxvii. 31, a passage very different from that before us, is the only instance given by Dr. Hodge of the mode of speech which he supposes that Paul here adopts. He says that "it is very common to speak thus hypothetically." But I do not know of a similar instance in the Bible.

It may be said that Paul refers to a personal and possible, but only temporary, separation from Christ ; and that those who fall will certainly be restored. I admit that such a separation would be exceedingly hurtful, though not fatal ; and would be worthy of Paul's warning and his reader's 'fear.' But we cannot accept this important limitation without plain Scripture proof : and I hope to show that no such proof exists. Moreover the contrast between this temporary fall, which on this supposition is all that could happen to the Gentiles, and that which happened to the Jews would destroy

the parallel on which the argument rests; and would increase rather than lessen the high-mindedness of the Gentiles.

We now ask, Has Paul said anything elsewhere which compels us to set aside what all would admit to be the plain meaning of his words if they stood alone? Hodge says that "Paul has abundantly taught in *ch.* viii. and elsewhere, that the connexion of individual believers with Christ is indissoluble." I thankfully acknowledge that *ch.* viii. supplements the teaching of this section, and guards it from perversion. But we have seen (on p. 264) that it does not contradict, or modify in the least, the plain meaning of the words before us. And I do not know of any other passage in the Epistle which even seems to teach the doctrine in question. This doctrine is also contradicted by xiv. 15, which assumes the possibility of the perdition of a 'brother for whom Christ died.'

We now turn to Jno. x. 28f. Christ says that His sheep will never perish; and proves it by appealing to the power of God But He does not say that those who are now His sheep will always remain such. And if they cease to be His, the promise no longer refers to them. An assertion about a class applies to an individual only so long as he belongs to the class. Unless we have independent proof that he will never cease to belong to the class, we cannot say that what will always be true of the class will always be true of him. For example, we cannot say that, because a man is now a liar, he will certainly have his part in the lake of fire. If he cease to be a liar, he will pass from under the terrible threat against liars. The verses before us do not touch the question whether or not those who are to-day Christ's sheep will always remain such. But they say most solemnly that those who remain in the flock will never perish.

The above words of Christ are supplemented, but not modified, by Jno. xv. 1—6. The 'branches in Christ' are no mere professors. For their salvation depends upon continuance in Christ: whereas mere professors will perish whether they retain their profession or not. In *v.* 6 the separation from Christ is expressly said to be final.

Notice that just as Rom. viii. 35ff develops the teaching of Jno. x. 28f, so Rom. xi. 16ff develops Jno. xv. 1ff. Thus Paul furnishes proof that Christ actually taught the doctrines attributed to Him in the 4th Gospel. It is very profitable to trace up the river of apostolic teaching to its source in the words of Christ.

The teaching of this note is confirmed by 1 Cor. ix. 24—x. 12; and by the entire Epistle to the Hebrews.

We therefore accept the words before us in their simple and full meaning. Although salvation, from the earliest good desire to final victory, is entirely a work of God, a gift of His undeserved favour, and a realisation of His eternal purpose, it is nevertheless, both in its commencement and continuance, altogether conditional on man's faith. So long as we believe, we are kept by the strong arm of God. But God has thought fit to permit the fall of those who give up faith, and the final fall of those who continue in unbelief. Against this plain scripture teaching we cannot argue on the ground of the character of God. For His ways are past finding out. 'He has mercy on whom He will; and whom He will He hardens.'

In Dewar's 'Systematic Divinity,' where Calvin's doctrine is supported by arguments chiefly from the character of God, the important opposing texts quoted above are passed over in total silence: and in Hodge's 'Systematic Theology' the subject is not referred to at all.

SECTION XXXVII.

ISRAEL WILL BE SAVED. PRAISE TO GOD.

XI. 25—36.

For I do not wish you to be ignorant, brethren, of this mystery, that you be not prudent in your own sight, that hardening, in part, has happened to Israel, until when the fulness of the Gentiles have come in. 26*And in this way all Israel will be saved; according as it is written, "Out of Zion will come the deliverer: He will turn away ungodliness from Jacob.* 27*And this is the Covenant from me to them, when I have taken away their sins."* (Is. lix. 20.) 28*According to the Gospel, on the one hand, they are enemies, because of you: but according to the election, they are beloved, because of the fathers.* 29*For without repentance are the gifts of grace and the calling of God.* 30*For just as you were once disobedient to God, but now have obtained mercy through the disobedience of these:* 31*in this way also these have now disobeyed, that, through the mercy shown to you, also they may obtain mercy.* 32*For God has shut up all into disobedience, that upon all He may have mercy.*

33*O the depth of the riches and wisdom and knowledge of God!*

How unsearchable His judgments, and untraceable His ways! 34 *"For who has known the Lord's mind? Or, who has become His counsellor?"* (Is. xl. 13.) 35 *Or, "Who has first given to Him, and it will be given back to him?"* (Job xli. 11.) 36 *Because from Him, and through Him, and for Him are all things. To Him be the glory for ever. Amen.*

25. In *vv.* 23, 24 Paul expressed a hope that the cut-off unbelieving Jews will be grafted into the olive tree. He based it upon the power of God, and upon the ingrafting of the Gentiles. This hope, which is the chief topic of *ch.* xi., he now supports by a revelation from God and by an ancient prophecy. *I do not wish etc.:* i. 13, 1 Th. iv. 13. *Mystery:* something which would be unknown, had not God revealed it. Cp. xvi. 25. See note under 1 Cor. iii. 4. *Prudent etc.:* xii. 16. It keeps up the warning of *vv.* 18, 20. *Hardening;* refers to *v.* 8. *In part;* reminds us that only a part of the nation had rejected Christ. So *vv.* 5, 7, 17. *Until when etc.:* the emphatic part of the sentence. The great secret was, not that the Jews were hardened, (all knew this,) but that their hardening was only for a time. *Fulness:* as in *v.* 12: the spiritual riches with which God will make the Gentiles full. *Have come in;* into the world of actual existence. So the word *come* in Gal. iii. 23, 25, iv. 4. Israel will remain hardened till the spiritual wealth designed for the Gentiles has been brought out of the treasury of the divine purpose and poured into their lap. I have no other example of this use of the words *come in.* But the similar use of *come,* and the frequency of the word *fulness* in the sense here adopted, justify, in default of a better, the above exposition. Notice that this verse asserts, as a divine revelation, what has already in *vv.* 11—16 been implied or inferred, viz., that salvation awaits Israel.

26, 27. Continuation of the description of Israel's future. *In this way:* after the enrichment of the Gentiles. The contrast with 'in part' seems to show that *all Israel* denotes all the Israelites who will then be living, or with exceptions so few as to be of no account. Cp. 1 Kgs. xii. 1, Mt. ii. 3, iii. 5. *Saved;* must be understood, as in *v.* 14, x. 1, 9f, of that personal salvation which begins in justification and ends in glory. Paul asserts as divinely revealed, that when God's purpose of mercy to the Gentiles has been fully accomplished, the entire Jewish nation then existing will be saved.

Paul now quotes Isa. lix. 20, not as proving, but as agreeing with, *vv.* 25, 26*a*. Isaiah says, 'There shall come for Zion a deliverer, and for those who turn away from iniquity in Jacob, says

Jehovah. And as for me, this is my Covenant with them, Jehovah has said: My spirit, which is upon thee, and my words, which I have put into thy mouth, shall not depart from thy mouth, and from the mouth of thy seed, and from the mouth of thy seed's seed, Jehovah has said, from this time and for ever.' After a time of general apostacy, the prophet sees a deliverer coming to Zion. He sees Israelites turning from sin. For these the deliverer comes; and with them God makes a covenant. The next chapter describes the glory of the salvation which the deliverer will bring. Isaiah evidently refers to the last days, and foretells that at the end of the world there will be a turning to God in Israel, and a salvation wrought by the coming deliverer. Paul quotes, almost word for word, the LXX., which differs, though not essentially, from the original. He varies however from both the original and the LXX. by writing *out of Zion* instead of 'for Zion.' The change may have arisen from a moment's forgetfulness, which, because it was unimportant, the Spirit who spoke in Paul did not think fit to correct. Just so Paul did not correct the slight errors in the LXX. The words *out of Zion* were perhaps suggested to Paul by Ps. xiv. 7, liii. 6, cx. 2. *The deliverer:* the great personal deliverer foretold by Isaiah. In Paul's day he had already come forth *out of Zion*. And when the salvation of Israel is complete, it will be seen that he came 'for Zion.' *And this is etc.;* refers to *when I have etc.* Instead of continuing the quotation of Isa. lix. 20, Paul finishes the sentence by quoting, almost word for word, xxvii. 9. He thus directs us to another prophecy of the salvation awaiting Israel. In *v.* 8 we had a similar mingling of quotations. It is natural to one who assumes that his readers, like himself, are thoroughly familiar with the book quoted. *Taken away:* Jno. i. 29. It includes the removal of the punishment, power, and stain of sin.

This verse has brought us into the difficult subject of unfulfilled prophecy. We have tried to understand Paul's words in their simple meaning, and in the light of the foregoing argument. Elsewhere, and in the light of other Bible teaching, I hope to give a still clearer view of this passage.

Notice the practical bearing upon Paul of these prophecies about Israel. God's revealed purposes of salvation for the nation as a whole, move him to hope for, (*v.* 24,) and strive after, (*v.* 14,) the salvation of the individuals within his reach. Cp. Acts xiii. 47.

28. An assertion, prompted by the preceding prophecies, touching the unbelieving Jews of Paul's day. *Enemies:* as in v. 10.

See under v. 1. It is parallel with *beloved*, and therefore denotes objects of God's anger and hostility. Looking at them from the *gospel* point of view, viz., 'He that believes will be saved,' they are unsaved, and therefore objects of God's hostility. *Because of you:* explained in *vv.* 11, 12, 15. In order that salvation might come to the Gentiles, God sent the Gospel to the Jews in a form which He knew would but increase the guilt of most of them. *Election:* as in *v.* 7. *Beloved:* Dt. vii. 8. When Paul looks at the chosen few, he sees in them a proof that God has not forgotten His Covenant, but that for the sake of the fathers (Ex. ii. 24, Dt. iv. 37) He still cherishes purposes of mercy for the children. How different the case would have been had all the Jews rejected Christ! In every age there have been, and there are, a faithful few in Israel, in whom the nation lives on to claim the fulfilment of the promises. Notice that the same men are objects both of God's hostility and love. So it is now. God is angry with those who disobey Him; and will be, if their disobedience continue, their eternal foe. But His love to them prompted Him to give Christ to die, and now prompts Him to use means to lead them to repentance.

29, Supports 'beloved because of the fathers,' by an appeal to the unchangeability of God. *Repentance:* ii. 4. Cp. Num. xxiii. 19. *Gift-of-grace:* as in i. 11. *Calling:* viii. 28. In Mesopotamia God spoke to Abraham, and at Sinai to the people of Israel. He called them to be specially His own; and promised special blessings. Because He is unchangeable, He cannot revoke His words, or refuse the promised gifts. God cannot change, because He knows all things from the beginning, and therefore has no motive for change. Similar argument in *v.* 2.

This verse does not contradict Gen. vi. 6, Jer. xviii. 10. For, though God cannot change, many of His gifts are conditional on man's conduct. Therefore change in man is followed by a corresponding change in God's treatment of him. This change in God's action is practically the same to us as though God changed His purpose; and therefore is sometimes so described. But in reality God's varying treatment of men is the result of an eternal unchanging purpose of Him who knows beforehand what every man will do. The apparent contradiction arises from the imperfection of human thought and language. God's character is pledged to fulfil His promises. But each man's share in the fulfilment depends upon his own faith. Hence the prophets speak of an almost universal apostacy: and yet, in spite of it, paint in glowing colours the coming glory.

Verses 30, 31, support *v.* 29 by showing that God's treatment of the Jews agrees with it. *Disobedient:* for they disobeyed the law written on the heart, ii. 15. *By the disobedience etc.:* explained in *vv.* 11, 12, 15, 28. *In this way also:* makes prominent the similarity of God's conduct in the two cases. *By the mercy etc.:* explained in *v.* 14.

32. Supports the just asserted similarity of God's treatment of Jews and Gentiles, by a single assertion which describes His treatment of the entire race. *Shut up:* God made temporary disobedience inevitable, by closing every door by which man might escape from it. Cp. Gal. iii. 22f; and Ps. xxxi. 8. In i. 24 the same divine act is represented as a surrender of the sinner to the power of sin. The verse before us is explained in v. 20. To men born under the curse of Adam's sin, God gave a holy law. The only possible result, and therefore the designed result, was *disobedience*. *That upon all etc.:* purpose of the *shutting up*, viz., that by revealing to us the nature of sin, and thus leading us, of our own free will, to Himself, He may save us from all sin. Cp. v. 21, vii. 13, Gal. iii. 22f. Thus Paul closes his exposition of the relation of the Gospel to God's dealings with Israel, by leading us up to one great purpose of mercy embracing all mankind.

Notice that this verse is a restatement, in reference to God's mercy and to the division of mankind into Jews and Gentiles, of the teaching of v. 18, at the close of DIV. II. We have not the words 'all men,' because Paul speaks here, not of human beings as such, but of the two theological divisions of the race. But the 1st *all* certainly includes the unbelieving Jews of Paul's day, whose *disobedience* to the Gospel had led to the salvation of the Gentiles to whom he writes. And if so, they must be included in the 2nd *all*. Yet there was sad reason to fear that many of them would perish. Now if the unbelieving Jews were included in God's purpose of mercy, all men are included. That in many God's purpose will not be accomplished is no reason for putting aside the plain meaning of the plain words which say that all are objects of His purpose of mercy. Paul cannot mean that God has purposes of mercy for each of the two divisions of mankind taken as wholes. For this would be mercy, not *upon all*, but 'upon both.' See note under v. 19. Our exposition of this verse is confirmed by *v.* 28, where Paul says that the cut-off twigs, whom he distinguished from the justified 'election,' are objects of God's love.

33. *Depth:* viii. 39. *Riches:* resources at God's disposal. Cp. x. 12, Phil. iv. 19. *Wisdom:* i. 14, 22: the faculty of choosing the

best ends and means. *Knowledge:* acquaintance with things existing or possible. *Judgments:* decisions and utterances of a judge, as in ii. 2. It refers to God's hardening of the unbelievers, and His shutting up of mankind into disobedience. *Unsearchable:* it was beyond Paul's power to understand fully the meaning and purpose of the sentences pronounced by God on the Jews and on mankind. *His ways:* the means by which God reaches the ends He has in view. *Untraceable:* Paul cannot follow the footsteps of God. The path which He chose, a path which men could not trace, but which led to the goal, gave proof of a knowledge of past, present, and future, beyond all human conception. And the sentence pronounced on the children of Abraham and of Adam had purposes which were the offspring of a wisdom which not even Paul could fathom.

34—36. Quotations justifying Paul's exclamation. *Who has known etc.:* God's purposes have never been grasped by man's knowledge. *His counsellor:* God's wisdom needs no adviser. Thus Isa. xl. 13 supports 'depth of wisdom and knowledge.' And *v.* 35 supports 'depth of riches,' by quoting Job. xli. 11. None can say that God's gifts to him are a return for gifts received. These words put aside all human merit. The action rewarded and the reward are alike God's gift. Therefore every good work makes us a debtor to God, not God to us. Verse 36 gives the reason of the above, viz., *because all things* spring *from Him.* And if so, how great is His wealth! *From Him:* 1 Cor. viii. 6. *Through Him:* all things take place, or come into being, by His agency. He needs no helper, but Himself carries out His own purposes. *For Him;* to accomplish His purposes. Hence God is the beginning, means, and end, of all that is. *To Him be glory:* may He be the object of the admiration which His works evoke; i.e., may He be recognised as the source, agent, and end, of all that is.

Well may Paul utter this shout of wonder and praise. He sees the spiritual blindness of his people; and knows that it has been inflicted by God in punishment of inexcusable ignorance and rebellion. It is therefore a mark of God's anger against Israel. But as he contemplates the punishment, he finds in it a purpose of mercy. The blindness of Israel has led, by the grace and purpose of God, to the enlightenment of the Gentiles: and God designs the light which has fallen upon the Gentiles to be reflected back upon Israel. Thus beneath God's frown Paul finds unchanging love to the children of Abraham. While pronouncing sentence upon the guilty, He is pursuing a purpose of universal mercy. The dis-

covery of mercy where he expected wrath, the unlikeliness and yet the suitability of the means, fill him with wonder at the resources of God, at the wisdom with which He applies them, and at the knowledge underlying His wisdom. So shall we wonder when, in the light of eternity, we fully understand for the first time the purpose and method of God's treatment of us.

Notice that Paul's wonder follows a brilliant and successful effort of the highest human intelligence to set forth God's treatment of Israel. To find that His ways are unsearchable is the sublime reward of those who most carefully endeavour to trace out, in the material or spiritual universe, the footsteps of God.

CHAPTER XI. is throughout a proof of the denial given in *v.* 1. The almost universal apostacy of the nation is but a repetition of the days of Elijah. Now, as then, in a faithful seed the nation lives on. The punishment inflicted on the unfaithful has a purpose of mercy for the Gentiles and for Israel. Even the cutting off of the unbelieving Jews, and the reception of the believing Gentiles, opens a door of hope that if the Jews believe they will be received by God. And both Isaiah and Paul foretell salvation for Israel. Chapter x. ended in the gloom of Israel's rebellion: *ch.* xi. has brought us out into the light of a glorious hope, and leaves us with the notes of an eternal song ringing in our ears.

REVIEW OF DIVISION IV. Paul has now completed his proof that the Gospel is in harmony with God's earlier revelations. He was moved to undertake it by the presence around him of many who cling to the old revelations, but reject the new ones; and who do so because the new seems to contradict the old. He therefore approaches their case with sorrow and sympathy, ix. 1—5. He shows that the Gospel, which limits the heritage of Israel to a part of his offspring and condemns the rest, is in harmony with the government of God as revealed in the Old Testament, that is, with (*vv.* 6—13) His faithfulness, with (*vv.* 14—18) His justice, and with (*vv.* 19—23) His condemnation of those who resist Him; and that (ix. 24—x.) the Gospel itself, its condition of faith, its announcement by messengers, and its reception among Jews and Gentiles, accord with prophecy. He thus confirms from the Old Testament the condemnation pronounced by the Gospel on those who reject it. But all is not lost. For God has not cast off His people. He will receive those who turn to Him, and will yet become the Saviour of Israel.

The whole Division is a reply to the objection that the Gospel cannot be divine, because it is inconsistent with God's earlier

revelations. But it is more than a reply. To those who from childhood accepted the Old Testament, the unexpected and far-reaching harmonies set forth in this Division must have been no small proof of the common origin of the Old and New. That Paul has a key which unlocks the casket of Old Testament truth proves that he came from Him who gave the casket. Nay more. To all men, the deep, underlying harmonies of the two Covenants, taken in connection with their many and broad differences and apparent opposition, bear witness, not only that their author is the same, but that their author is divine.

This Division bears a relation to the Gospel as developed in *chs.* v.—viii., similar to that of *ch.* iv. to iii. 21—23; and of iii. 10—20 to *ch.* ii. The teaching of *ch.* ii. is so important to guard from perversion the teaching which follows, that Paul hastens to confirm it from the Old Testament. And faith as the condition of salvation is a point so vital and yet so apparently new, that Paul, as soon as he asserts it, proceeds to show its harmony with God's treatment of Abraham. Then, after developing the whole subject, he looks at the whole in its bearing upon the position and prospects of the Jews; and shows that, even looked at from this point, it accords with the earlier revelation.

We now stand at the end of the doctrinal part of the Epistle. The object for which Paul began to write has been to a great extent attained. After an introduction which was needful to guard the new Doctrines from mistake and perversion, he asserted them in iii. 21—26, vi. 3—11, viii. 3, 4, and developed them in *chs.* v.—viii.: and in *chs.* iv., ix.—xi. he has shown that they accord with God's declarations and conduct as recorded in the Old Testament. It now remains for him to apply them to matters of practical life.

DIVISION V.

PRACTICAL LESSONS.

XII.—XV. 13.

SECTION XXXVIII.

A CONSECRATED BODY AND RENEWED MIND.

XII. 1, 2.

I exhort you then, by the compassions of God, to present your bodies a sacrifice, living, holy, well-pleasing to God—your rational service. [2] *And be not fashioned like this age;* but be transformed by the renewal of your mind, in order that you may prove what is the will of God, what is good, and well-pleasing, and mature.*

1. *I exhort you then:* since God is the source, agent, and great object of all we have and are. To *exhort* is to speak words calculated to move to action or endurance. Cp. *v.* 8, xv. 30, xvi. 17. Exhortation amid difficulty or sorrow assumes the forms of encouragement or comfort. In these connexions the same word is found in i. 12, 2 Cor. i. 4, 6, vii. 6f. 13. *By the compassions:* ix. 15: the various manifestations of God's pity towards mankind. It refers chiefly to the 'mercy' of xi. 32. *Present:* see under vi. 13. *Your bodies;* answers to 'your members,' vi. 13; and includes hands, feet, lips, etc. We present our bodies when we resolve to look upon them henceforth as belonging only to God, and resolve to use our bodily powers only to advance His purposes. This is practically the same as presenting ourselves to God: for only through our body does the world act upon us and we upon the world. But the mode of thought is different. This verse looks upon the man within as the priest who lays upon the altar, not the body of a dead sheep, but his own living body. *Sacrifice:* Phil. iv. 18, Heb. xiii. 15, 1 Pet. ii. 5. Our body has now the sacredness associated in the mind of a Jew with the animals laid on the brazen altar. *Living:* suggested by the contrast of the Mosaic sacrifices. While our feet can run and our lips speak, we give them to God that they may run and speak for Him. And presentation to God

* Or, World.

makes our bodies *holy*, as it did the sacrificial animals : Ex. xxix. 37. Henceforth they exist only to work out God's purposes. Compare carefully vi. 19. *Well-pleasing to God :* xiv. 18, 2 Cor. v. 9, Eph. v. 10, Phil. iv. 18, Heb. xiii. 16, 21. Although the bodies of some of Paul's readers had been defiled by sin, and their powers wasted in the service of idols, yet when laid upon the altar they were acceptable to God. They were acceptable because a man's own body is the noblest sacrifice he has to offer. *Service :* as in i. 9, 25, ix. 4, Heb. ix. 1, 6. It keeps up the reference to Jewish ritual. To present our bodies, is the worship prescribed by God for us. *Rational.* A Mosaic sacrifice might be a purely mechanical offering in which the intelligence had no part. But the sacrifice required from us, since it is our own body, can be offered only by the act of the reasoning spirit within.

2. *This age :* same words in 1 Cor. i. 20, ii. 6, 8, 2 Cor. iv. 4, Gal. i. 4, Eph. i. 21, ii. 2, etc. They denote the whole current of life and influence around us, except so far as it is controlled by Christ. This current, unless we pull against it, will carry us along in its own direction, a direction always wrong ; and will thus gradually fill us with its own spirit, and fashion us like itself. Thus day by day the influences around will enter into us and become part of ourselves. The following words show that Paul refers to a conformity of thought and purpose. The change required in us will affect the details of outer life only so far as these express the mind within. All attempts to distinguish the people of God by little external details have utterly failed. We must and we ought to do, to a large extent, as those around us do. But God requires in us a total change of purpose ; and of outward life only so far as it is a natural outworking of the inward change.

But be transformed : more fully, 'be day by day transformed.' Instead of yielding to the influences which tend to shape us into the likeness of things around, we must day by day undergo a change in an opposite direction. *Transformed :* an altered outward appearance resulting from inward change. On *form*, see under ii. 20. *Renewal etc. :* Eph. iv. 23, Col. iii. 10, 2 Cor. iv. 16. God gives up to blindness the minds of those who forget Him, (i. 21, 28,) so that moral objects no longer appear in their true colours. Depravity of the whole man is the result : i. 28. But to those who believe, God gradually gives back the power of correct moral vision. And, since a man's character is formed by his estimate of what is good and bad, the restoration of moral vision gradually changes the whole man. Thus, *by the renewal of the mind*, we are ourselves

day by day *transformed*. *In order that etc.*: purpose to be attained by the renewal and transformation, viz., that they may day by day so test the actions possible to them as to find out what God desires them to do. This we are better able to do day by day as we grow in spiritual life. And ability to do it is one of God's best gifts. *Good and well-pleasing etc.*: describes the will of God. It is *good* vii. 12) in its effect upon us and others. It is *pleasing* to God. *Mature*: worthy of full-grown men in Christ. This word reproduces the Greek sense better than does the word 'perfect'; which has moreover the great disadvantage of being liable to be misunderstood. See under 1 Cor. ii. 6. Paul desires that God may give back to them clear moral insight; because only thus can they correctly determine what God wills them to do, i.e., what is really for their good, pleasing to God, and worthy of Christian manhood. Thus the moral change produced by mental renewal reacts on the mind and increases its power of discerning right and wrong. Notice that we have here the first mention, except viii. 13, of the gradual development of the Christian life.

This section describes the effect of the Gospel on the entire man. Both mind and body were smitten by sin. But the restoration of the mind now goes on day by day: and thus the moral nature is being changed. Of the body, the change has not yet begun. But it has been rescued from the dominion of sin and laid on the altar of God. Its powers already work out His purposes. And at the appearance of Christ it will be suddenly and completely transformed: Phil. iii. 21.

We have now entered the school of Christian morals. Its foundation-stone is a doctrine already taught in *ch.* vi. Thus Christian morality rests upon Christian doctrine; and begins with inward spiritual worship. And it can be understood only by those whose mind is renewed, and who turn away from the spirit of the world.

SECTION XXXIX.

VARIETY OF GIFTS.

XII. 3—8.

For I say, through the grace given to me, to every one there is among you, not to think extravagantly, beyond what one must needs think, but to think with a view to sober thought, as to each

one God has divided a measure of faith. [4] *For just as in one body we have many members, but the members have not all the same action,* [5] *in this way we, the many, are one body in Christ; but, individually, members one of another.* [6] *Moreover, having gifts of grace different according to the grace given to us, whether prophecy, let us prophesy according to the proportion of our faith;* [7] *or ministry,** let us be found *in our ministry; or he that teaches, in his teaching;* [8] *or he that exhorts, in his exhortation: he that gives away,* let him do it *with singleness of heart; he that takes the lead, with earnestness; he that shows mercy, with cheerfulness.*

3. Paul's special reason for desiring them to be 'able to prove what is good,' etc., is to save them from self-exalting thoughts. A developed Christian life always gives, and nothing else can give, a correct and humble view of ourselves. Whatever good there is in Paul's words is a gift of God's undeserved favour. Therefore His *grace* is the channel *through* which Paul speaks to his readers. See under i. 5. Cp. xv. 15, 1 Cor. xv. 10, Eph. iii. 2, 7f. *I say . . . . to every one etc.:* an emphatic warning needed by all. *Think*: same word as 'mind,' viii. 5ff. *Think extravagantly:* cp. *v.* 16, xi. 20. *One must needs think.* Our thoughts about ourselves are extravagant if they surpass the estimate which our actual position and powers compel us to make. *With a view etc.* Our object, in our thoughts about ourselves, must be to form a reasonable judgment of what we are, and what we can do.

As to each one etc.: standard for self-measurement. A man's *faith* determines his Christian rank. And we must remember that *each* Christian has a portion of that *faith* which is the measure of Christian life. *Faith:* assurance that God's words will come true; as always. That *to each God has divided a measure of faith*, implies that in some fair sense faith, in its various degrees, is His gift. Verses 4—8 prove that Paul thinks here of faith as producing capacities for Christian usefulness, in part supernatural capacities. Probably God first revealed to a man His purpose to give him some special endowment; and made the endowment conditional on his belief of this special revelation. By these special revelations, and influences leading men to believe them, God allotted to each a degree of faith. This belief of these special revelations was but a development of the faith with which each Christian accepted the general Gospel preached to all. Consequently, *to each God divided*

* Or, The work of a deacon.

a measure of faith; and thus gave to each some capacity for Christian usefulness. This is one of the very few passages in which faith is said to be given by God. It is His gift because produced by His word, and by divine influences explaining it and moving us to accept it. Cp. 2 Cor. iv. 13. The *measure of faith* includes both the strength of our assurance and the amount of truth embraced by it. Cp. 1 Th. iii. 10. All self-conceit is destroyed by a remembrance that our spiritual stature is measured, not by our intellect or worldly influence, but simply by the degree of our faith; and that this faith is God's gift to us, a gift possessed in some degree by all Christians.

4, 5. Development of 'to each a measure of faith,' as a reason against high thoughts, a reason suggested by the emphatic words 'to each one.' *In one body:* a comparison peculiar, among the sacred writers, to Paul; and with him very frequent and important. See note under 1 Cor. xii. 30. *Members:* as in vi. 13. *The many:* cp. v. 15, 19. *In Christ.* In consequence of our individual union with Christ, we stand to each other in a relation similar to that of the various members of a human body. All high thoughts of self imply an under-estimate of others. But we cannot under-estimate those bound to us by a tie of common interest similar to that of the various members of a living body. Compare carefully 1 Cor. xii. 12—31.

6*a*. *Moreover etc.;* makes further use of the above comparison. *Gifts-of-grace:* i. 11: capacities for various kinds of Christian work, analogous to the various capacities of the different parts of the human body, and given to us by the undeserved favour of God. Same words in same sense in 1 Cor. i. 7, vii. 7, xii. 4ff. *Different according to etc.* That I have one faculty and my neighbour has another is the gift to him and to me of the undeserved favour and infinite wisdom of God. Therefore, to boast over the less brilliant faculties of others is to call in question the wisdom and kindness of Him who chose for, and gave to, each the powers he possesses.

6*b*—8. *Prophecy:* an extraordinary gift which made a man the mouthpiece of God. Cp. Ex. iv. 16, vii. 1. See note under 1 Cor. xiv. 40. *Proportion of faith.* Prophecy implies revelation: and God's word is revealed to a man only so far as he believes it. The prophet must seek to make his words to the people correspond with God's word to him. And he is bound to make them actually correspond, so far as by faith he understands God's word. He must say no more and no less than he believes that God has said to

him. If he speak thus, the strength and compass of the prophet's faith will be the measure of his words.

Ministry. One Greek word is unfortunately translated by two very different English words, 'minister' and 'deacon.' They denote, like the word 'servant,' a person who works for the good of others; but do not imply, as 'servant' almost always does, inferiority and compulsion. Cp. xiii. 4, xv. 8, Mt. xx. 26. Same word in xvi. 1, Mt. xxii. 13, Jno. ii. 5, 9, xii. 26. 'To minister' is to perform such acts of free and honourable service, xv. 25, Mt. iv. 11, viii. 15, xx. 28, xxv. 44, Lk. viii. 3, Acts xix. 22, Heb. vi. 10, 1 Pet. iv. 10. Same word in Lk. x. 40, xii. 37, xvii. 8, xxii. 26f. Such service, or the position of the man who performs it, is a ministry: xi. 13, xii. 7, xv. 31, Acts xii. 25. 1 Cor. xvi. 15. Same word in Lk. x. 40, Acts vi. 1, xi. 29, 1 Cor. xii. 5, 2 Cor. viii. 4, ix. 13. The same word is also a technical term for the lower of the two kinds of regular church officers mentioned in the New Testament Phil. i. 1, 1 Tim. iii. 8—13. In this verse, the contrast with teaching, exhortation, and taking the lead, suggests the regular office of a deacon. 'If attention to the material needs of the church be your work, attend to them.' Cp. 1 Pet. iv. 10f.

He that teaches: see under 1 Cor. xii. 28. *Exhorts:* see *v.* 1: distinct from teaching. So 1 Tim. vi. 2, iv. 13. Many can stir up to Christian action those to whom they cannot impart knowledge. Money to *give away* is a gift of God's grace, and a capacity for usefulness. Paul seeks to guard against what is the great danger in all generosity, a mixed motive. *He that takes the lead:* either as a regular church officer, or as a leader in some special Christian enterprise. The success of any combined effort depends so much on the energy and push of its leaders, that a special obligation to earnestness rests upon them. *Mercy:* assistance to those in distress. Not necessarily the same as 'giving away.' There are various kinds of assistance: and money given away may have other objects than relief of distress. *With cheerfulness.* Assistance is much more valuable if we can make the objects of our kindness feel that it is a pleasure to us to help them.

SECTION XL.

GENERAL MAXIMS.

XII. 9—21.

Your love, let it be without hypocrisy; detesting that which is bad, joining yourselves to that which is good. [10] *In your brotherly love, affectionate one towards another; in giving honour, one leading the other on;* [11] *in your earnestness, not backward; in your spirit, fervent: serving the Lord:* [12] *your hope, rejoicing in it; your affliction, enduring it; your prayer, continually devoting yourselves to it:* [13] *sharing the necessities of the saints; pursuing hospitality.* [14] *Bless them that persecute* you: bless, and curse not.* [15] *Rejoicing with them that rejoice; weeping with them that weep.* [16] *Having the same mind one towards another: not minding the high things, but being led along with the humble things. Do not become prudent in your own eyes.* [17] *To no one giving back evil in return for evil. Taking forethought to do things honourable in the sight of all men.* [18] *If possible, as far as in you lies, being at peace with all men.* [19] *Not avenging yourselves, beloved ones; but give place for the anger. For it is written, "Mine is vengeance: I will pay back again," says the Lord:* (Dt. xxxii. 35;) [20] *but, "If thy enemy is hungry, give him food; if he is thirsty, give him drink. For, in doing this, coals of fire thou wilt heap upon his head."* (Pr. xxv. 21.) [21] *Be not conquered by evil; but conquer evil with good.*

9—11. After exhortations to particular classes of men, we have exhortations for all. *Your love:* to fellow-men. For the whole section deals with our treatment of those around. Cp. xiii. 10, 1 Cor. xiii. *Without hypocrisy:* 2 Cor. vi. 6, 1 Pet. i. 22, 1 Tim. i. 5, 2 Tim. i. 5, Jas. iii. 17. The prominence given in the Bible (e.g. xiii. 8ff) to love towards our neighbour, creates the danger of a hollow profession of such love. And nothing is more hurtful than this. *Detesting etc.* Suggested by the foregoing. All love to our neighbour which does not discriminate good and bad, is both worthless and feigned. God loves us but hates all sin. *Joining yourselves etc:* Mt. xix. 5, Lk. xv. 15, Acts v. 13, x. 28, etc.: to make common cause with, and put yourselves on the side of, whatever is *good.* Without this, detestation of what is bad becomes

* Or, Pursue.

mere censoriousness. *Brotherly love:* love to our fellow-Christians. *Affectionate:* as members of one family. We love all men; but we ought to have special affection for all our brethren in Christ. Let *one* set *the other* an example of showing *honour* where honour is due. *Earnestness: v.* 8: an exhortation for all, in reference both to Christian enterprise and to the Christian's daily work, Eccl. ix. 10. *Spirit:* our own spirit, the animating principle in man, i. 9, Jno. xi. 33, 1 Cor. xiv. 14ff. *Fervent:* boiling, a frequent metaphor for earnestness, Acts xviii. 25. *The Lord.* Origen and Jerome say that some of the Latin copies read 'serving the opportunity:' and we find this in two old copies which have Greek and Latin side by side, and in the Greek part of a third similar copy. The difference in the original is very slight. It must be admitted that it is more likely that a copyist would change 'opportunity,' which perhaps he did not understand, into 'Lord,' than the converse. But the common reading is found in so large and various a majority of MSS., versions, and fathers, in east and west, that we may accept it without hesitation. The more intense our earnestness, the more need we remember that we act at the bidding of Christ, and do His work. Our energy must be under His direction.

12—15. *Your hope etc.:* v. 2. *Your affliction etc.:* ii. 9. *Enduring:* ii. 7. When our burden is heavy, we must pursue our path in spite of it. *Continually devoting etc.:* xiii. 6, Acts i. 14, Col. iv. 2. Continuance in prayer and in the expectation of an answer, when the answer is delayed, is a true test of our confidence in the value of prayer. Cp. Mt. xv. 21—28. *Sharing etc.* When we supply the needs of God's people, we take upon ourselves the burden of their poverty, and help them to bear it. *Pursuing etc.:* ix. 30f, xiv. 19: seeking opportunities of Christian *hospitality.* Cp. 1 Tim. iii. 2, Tit. i. 8, Heb. xiii. 2, 1 Pet. iv. 9, 1 Jno. iii. 17, Mt. x. 42. It is not only needful to enable the servants of God to do their work, but it is a practical proof of brotherly love. *Bless etc.:* Mt. v. 44. See under i. 25. *Persecute:* suggested by 'pursue,' which is the same in Greek. *Rejoicing etc.* The degree to which the success and joy of others causes joy to us, and the converse, is the measure of our Christian life. Many cherish feelings exactly opposite to this. And to rejoice at the joy of others is more difficult than to share their sorrow.

16. *Same mind etc.*, or 'thought:' same word as in *v.* 3, viii. 5f, etc. Cp. 2 Cor. xiii. 11, Phil. ii. 2, iv. 2. 'Let there be, in the breast of each, one thought and purpose touching all the others.' The context implies that this one thought must be 'according to

Christ,' xv. 5. This oneness of purpose is the true and only source of real Christian harmony. *Not minding etc.:* suggested by *the same mind.* 'Do not seek to have to do with great matters: and think nothing which will advance the kingdom of God too small for your attention. *Prudent in your own eyes;* recalls Prov. iii. 7, LXX. To take to ourselves credit for prudence is to betray ignorance. For we are wise only so long as we are guided by the presence and wisdom of God. Apart from His guidance, all human prudence is folly in disguise.

17—21. *To no one:* emphatic. *Taking forethought etc.:* from Prov. iii. 4, LXX. See 2 Cor. viii. 21. Be careful so to act as to have the respect of all men. *If possible;* admits that cases may arise in which we cannot be at peace with all. *As far as etc.;* expounds *if possible.* By refusing to cherish in our hearts any feelings contrary to peace, we do our utmost to be *at peace with all men. Give place to anger:* Lk. xiv. 9, Eph. iv. 27. If we punish those who injure us, we put ourselves in the place we ought to leave to Him who is angry with, and will punish, all sin, especially injuries to His people. *For it is written etc.:* reason for the above. The thought that God will inevitably punish all who injure us, ought to keep us back from revenge. Cp. Heb. x. 30. *But if etc:* parallel with *but give place etc.*, as a 2nd contrast to *avenging yourselves.* Instead of punishing those who injure us, we must give place for God's anger, and treat them with kindness. Paul uses as his own the words of Pr. xxv. 21. *Coals of fire:* an eastern metaphor for severe and overwhelming punishment. *Upon his head;* gives vividness to the picture. We cannot punish a man who is doing us harm more severely than by trying to do him good. And this kind of punishment is the most likely to lead him to repentance and salvation. Cp. 1 Sam. xxiv. 17. *Be not conquered etc.* If we retaliate, we do wrong: and thus evil gains a victory over us. But if the injury be met with kindness, it develops our moral character, and thus does us good. In this way, by doing good, we gain a victory over evil. And if our kindness lead the adversary to repentance, goodness gains a double victory. The alternative here mentioned is the only one. If a man do wrong to us, we must always either conquer or be conquered by the evil.

Notice that in this section, which treats of Christian morals, Paul refers three times to the Book of Proverbs: another example of his respect, in every point, for the Old Testament.

Each verse of this section will repay the most careful study. Observe the easy and natural flow, and the intense reality, of the

whole. There are no formal divisions, and no artificial order. But each thought suggests some other suitable thought: and the whole sets before us with wonderful completeness the principles which ought to regulate our dealings one with another.

SECTION XLI.

OBEY THE RULERS OF THE STATE.

XIII. 1—7.

Let every soul submit to the superior authorities. For there is no authority except by God. And those that exist have been ordained by God. [2] *So that he who sets himself against the authority resists the ordinance of God. But they who resist will receive for themselves judgment.* [3] *For the rulers are not a fear to the good work, but to the bad. But dost thou wish not to be afraid of the authority? Do the good, and thou wilt have praise from it.* [4] *For he is a minister of God to thee for good. But if thou dost the bad, be afraid. For not in vain does he wear the sword. For he is a minister of God, an avenger for anger to him who does the bad.* [5] *For which cause we must needs obey, not only because of his anger, but also because of our conscience.* [6] *For it is because of this that you pay tribute. For they are public-ministers* of God, to this very thing continually devoting themselves.* [7] *Repay to all what you owe: tribute, to whom tribute; customs, to whom customs; fear, to whom fear; honour, to whom honour.*

1. *Every soul:* not exactly the same as every man. Our submission must be inward. Cp. ii. 9, Acts ii. 43; Eph. vi. 6, Mt. xxii. 37. *For etc.:* reason for submission. *There is etc.:* emphatic. The very existence of civil authority is the work of God, who has so constituted society that men are compelled to appoint rulers, and thus to create authority. *And those that exist etc.* Not only is civil authority as an abstract principle the work of God, but the persons who now exercise it have been put by God in their place of power. These unproved assertions will be discussed below.

2—4. *So that etc.:* consequence of the above. *Ordinance of God:* implied in 'ordained by God.' *But they that etc:* further consequence, following directly from the one just mentioned. *Re-*

* Or, Sacred-ministers.

ceive judgment: sentence will be passed upon them, evidently a sentence of condemnation. Cp. Jas. iii. 1. *For themselves:* emphatic, as in ii. 5. *For the rulers etc.:* reason why they will be condemned, viz., because the civil power, which they resist, is on the side of right, and opposed to wrong. *A fear:* an object inspiring fear. So in all languages. Cp. Gen. xxxi. 53, 1 Tim. i. 1. *To the good work.* Actions are personified, as if capable of fear. *For he is etc.:* reason why the ruler praises those who do right. *Minister etc.:* one who does God's work. See under xii. 7. *To thee etc.:* the civil government has been set up by God to work out His purpose of kindness to thee. Cp. viii. 28. *But if etc.:* further exposition of the purpose just given. *For he is etc.:* proof that the ruler's sword is no vain thing. God has put him in his place of authority in order that he may execute His anger against those who do wrong. Therefore the wrong-doer has good reason for fear. *He is a minister of God:* emphatic repetition. This assertion is involved in the statement of *v.* 1; and is the basis of the whole argument. See below.

5. Result of the truth just stated. We are now bound to submit, not only for fear of punishment, (a well-grounded fear,) but also in order to have a consciousness that we are doing right. Cp. 1 Cor. x. 25, 29, 1 Pet. ii. 19.

6. Proof, from the fact that we pay tribute, that our conscience binds us to submission. We actually pay taxes. Paul assumes, and all will admit, that we are bound to do so; and shows that the obligation to obedience rests on the same ground as does this admitted obligation. *For they are, etc.;* expounds *because of this*, by giving the reason why we pay tribute. *Public-minister:* found in xv. 16, 27, 2 Cor. ix. 12, Phil. ii. 17, 25, 30, Heb. i. 7, 14, viii. 2, 6, ix. 21, x. 11, Lk. i. 23, Acts xiii. 2. It is used in Ex. xxviii. 35, 43, etc., of Aaron's ministry at the altar. It is different from, and stronger than, 'minister' in *v.* 4; and denotes a public and sacred officer. *To this very thing:* to this sacred ministration. Paul says that our admitted obligation to pay taxes rests upon the sacred authority of the power which imposes them. Since this obligation cannot otherwise be accounted for, it affords confirmation of the teaching that the rulers of the state are ordained by God. *Repay them etc.:* exhortation to pay what has been proved to be a just debt. *Tribute:* a tax on persons or subject states. *Customs:* a tax on goods. *Honour:* a mark of respect; of respect, in this case, for the office of the ruler. This respect is independent of our estimate of the man who holds the office.

We will now examine the unproved assertions on which the above argument rests, viz., that the abstract principle of government is from God, and that it is by God that the present rulers have been put in their place of power.

Human society is so constituted that the instinct of self-preservation compels men to set up a form of government, i.e., to commit to some men power over the rest. Every one knows that a bad government is almost always better than none at all. The universality and the universal necessity of government prove it to be God's will that men live under rule. But God has not prescribed a definite form of rule. Consequently the universal principle of government assumes an infinite variety of forms. We also notice that, nearly always, opposition to the men actually in power tends to weaken and destroy the principle of government and leads towards anarchy. How frequently the murder even of a bad ruler has been followed by utter lawlessness, and by infinite loss to the nation! Consequently, opposition to the individuals in power is practically, with few exceptions, an opposition to the divine principle of government. Observing this, and remembering that nothing takes place without the foresight and permission of God, we may say, as Paul says, that the existing rulers, by whatever steps they mounted the throne, have been put on it by God. For God created that felt necessity for government which was their real stepping-stone to power. And He did so in full view of the persons into whose hands, throughout the ages of the world, the power would fall. Cp. Dan. ii. 37, etc., 2 Sam. xii. 8, Is. xxxvii. 26, xlv. 1—5. We notice further that all bad conduct tends to weaken, and good conduct to strengthen, a government. Consequently, rulers are compelled, for the maintenance of their position, to favour the good and oppose the bad. We cannot doubt that this necessity comes from the Ruler of the race. Therefore God, who has laid upon mankind the necessity of appointing rulers, has laid upon rulers the necessity of rewarding the good and punishing the bad; and has done this in order to make rulers the instruments of carrying out His own purpose of kindness to the good and punishment to the wicked. Thus rulers are, perhaps unconsciously, ministers of God, doing God's work.

These considerations are an abundant reason for obedience to civil authority. Since rulers are compelled by their position to favour the good and punish the bad, resistance to them generally proves that we are in the wrong; and will be followed by the punishment which they cannot but inflict on evil-doers. Hence the

motive of fear should lead us to obedience. And since resistance to existing rulers tends to weaken and destroy that principle of government which God has set up for the good of the race, we ought to submit to them for conscience' sake. That we feel ourselves morally bound to pay the taxes imposed without our consent, or in opposition to our judgment, and that all admit the right of the ruler to enforce payment, also confirms the divine origin of his authority.

The only case in which resistance to a ruler does not weaken the divine ordinance of government is that in which the overthrow of one ruler is quickly followed by the establishment of a better. The teaching of this section will make us very cautious in joining an attempt to effect such a change, lest in overturning a bad ruler we overturn all rule. But where a government so far forgets its mission as to be no longer a praise to the good and a terror to the bad, and where the subjects are able to replace it by a better, Paul's words do not forbid them to do so even by force of arms. By so doing they do not overthrow, but defend from pollution, the ordinance of God. The rulers in question cannot appeal to Paul's teaching: for they have put themselves outside the class he describes.

A similar exception sometimes occurs in reference to the obligation (Col. iii. 20) of children to obey their parents. A child is sometimes bound to disobey, and to resist a parent; but only when the parent fails to act a parent's part. Such exceptions do not lessen the universal obligation to obedience. Nor does the occasional necessity to resist a government lessen our obligation to obey in all ordinary cases.

This section must have been written before the civil power began deliberately to oppose Christianity, as it did in the later days of Nero, and at intervals afterwards. For, although the opposition of the state to Christianity did not altogether destroy the obligation to obedience, it introduced into the question difficulties which no one who wrote on the subject could pass over in silence. This section is therefore a mark of the early date, and consequently of the genuineness, of the Epistle.

SECTION XLII.

LOVE YOUR NEIGHBOUR.

XIII. 8—10.

Owe nothing to any one; except to love one another. For he who loves his neighbour has fulfilled law. [9] *For the words, "Thou shalt not commit adultery, Thou shalt not murder, Thou shalt not steal, Thou shalt not desire," and if there be any other commandment, are summed up again in this word, "Thou shalt love thy neighbour as thyself."* (Lev. xix. 18.) [10] *Love works no evil to his neighbour. Then love is a fulfilment* of law.*

8. *Owe nothing etc.;* repeats negatively the general exhortation of *v.* 7*a*. 'Free yourselves from all debts, by paying them.' *Except etc.* There is one debt from which we can never release ourselves by payment. However much we have done for our neighbour, we are still bound to love him. In § 41, Paul proved that we owe submission to civil rulers; and urged us to submit to them, by a general exhortation to pay all men what we owe them. The debt due to the state authorities suggests another debt, due to each of our fellow-citizens. And Paul uses the general exhortation, expressed now in negative form, to press upon us our obligation to love all men. Cp. i. 14. *For he who loves etc.:* reason why we should pay our debt of universal love. *Law:* the general principle of right and wrong, which took historic form in the Law of Moses. *Fulfilled law:* fill up by action what the abstract principle of law delineates in outline. [The Greek perfect directs attention to the abiding result of such fulfilment of law.]

9, 10. Proof of *v.* 8*b*, concluding with a restatement of it. *Thou shalt not desire:* as in vii. 7. In Lev. xix., after various particular precepts, *God summed up again* all He had said in this one general precept. The *love* here commanded is not an emotional affection, but, like God's love, a principle of active benevolence. It is therefore consistent with a detestation of whatever is bad in our neighbour, xii. 9. *Love works etc.;* shows how this one command includes all others. The principle of love is personified, as in 1 Cor. xiii. It moves us to do good to those we love; and thus prevents us from doing them harm. But to keep us back from injuring

* Or, Fulness.

others is the purpose of the above commandments. Therefore love accomplishes this purpose. *Fulfilment:* same word as 'fulness,' xi. 12, 25, xv. 29, and almost in the same sense. Love fills up in action the outline of conduct sketched by the principle of law.

The words, *Love thy neighbour as thyself*, since they are an expression of God's will concerning us, and since they bid us do something altogether beyond our power, are virtually a promise that God will realise in us what He here commands. Cp. Dt. xxx. 6. Our love to our fellow-men is God's gift to us, wrought in us by spiritual union with Him who loved the world and died to save it, through the agency of the indwelling Spirit of Christ. Cp. 'love of the Spirit.' xv. 30. Like all gospel blessings, it is given to all who believe the promise, i.e., in this case, the promise implied in the command; and when they believe it. Therefore to us the words here quoted are no longer a law, but a part of the Gospel.

This section does but repeat the teaching of Christ, Matt. xxii. 35ff. Mk. xii. 31; and thus confirms the historical correctness of the 1st and 2nd Gospels. Cp. Gal. v. 14, 1 Tim. i. 5.

SECTION XLIII.

PUT OFF THE WORKS OF DARKNESS.

XIII. 11—14.

And this, knowing the season, that the hour has come for you at once to arise from sleep. For now is salvation nearer to us than when we believed. [12] *The night has far advanced; and the day is near. Let us then put off the works of the darkness; and let us put on the weapons of the light.* [13] *Let us walk as in the day, becomingly: not with revelling and drunkenness, not with debauchery and wantonness, not with strife and emulation:* [14] *but put on the Lord Jesus Christ; and for the flesh take no forethought, to* gratify *desires.*

11. 12*a*. *And this:* viz., 'Love your neighbour.' *The season:* explained by *the hour has come*. *Sleep:* Eph. v. 14, 1 Th. v. 6. *For now etc.:* reason why we should arise from sleep, viz., because the time already elapsed since we put faith in Christ has brought us so much nearer to the day of complete deliverance. *Salvation:* final deliverance from the conflict of life, as in v. 10, x. 10. *Believed:* the mental act by which we received as true the testi-

mony of Jesus, 1 Cor. iii. 5, Acts iv. 4, etc. 'Believe,' as in i. 16, iii. 22, denotes the abiding state into which the mental act of faith brought us. *The night etc.;* puts before us again the thought of *v.* 11*b*, in a form which keeps up the metaphor of *v.* 11*a*. *The night:* the present life. *The day:* the eternal Day, which will be ushered in by Christ, the sun of righteousness; and which will bring our complete deliverance.

12*b*, 13. *Put off:* as night-clothes are laid aside in the morning. Same words in Acts vii. 58, Eph. iv. 22, 25, Col. iii. 8, Heb. xii. 1, Jas. i. 21, 1 Pet. ii. 1. *The works of the darkness:* our past acts, which were in harmony with *the darkness* in which we walked, not knowing where we were going or what we were doing. A list is given below. *Put on:* constantly used of clothes and weapons: Mt. vi. 25, 1 Cor. xv. 53f, Gal. iii. 27, Eph. iv. 24, vi. 11, 14, Col. iii. 10, 12, 1 Th. v. 8. *Weapons of the light:* as in vi. 13, 2 Cor. vi. 7; weapons with which we fight for the light. Cp. Eph. vi. 11—17, 1 Th. v. 8. Since the night is almost over and the day is dawning, Paul bids us wake up from sleep, and throw aside the sinful acts which belong to the darkness now passing away: and since the dawning light can overspread the land only by conflict and victory, in which conflict and victory we are called to share, he bids us gird on our sword as soldiers of the light. *Let us walk etc.;* explains *let us put off etc.*, by stating the practical result of doing so. *As in the day.* Although the sun has not yet risen, the dawning light of day has fallen upon us. *Becomingly:* with a respectable appearance suitable to the daylight in which we walk. *Revelry etc.:* sins specially belonging to the night.

14. *But put on etc.:* parallel with 'put on the weapons etc.;' as is *v.* 13 with 'let us put off etc.' *Put on the Lord Jesus Christ;* corresponds with the common expression 'to be in Christ.' Cp. Gal. iii. 26ff. It is practically the same as Eph. iv. 24, Col. iii. 10; but in a nobler form. Clothes are something distinct from us; which, when put on, become almost a part of ourselves. So God, after presenting to our eyes the image of His Son, bids us enter into a union with Him so close that Christ becomes the element in which we live and move. We obey this command by resolving to live henceforth a life, like Christ's, devoted to God; and by believing that, through the presence and agency of the Spirit of Christ, this life will from this moment be realised in us. Cp. vi. 11—13. Since union with Christ makes us safe, and gives us power to do God's work, to put on Christ is to arm ourselves for the fight: *v.* 12, 1 Pet. iv. 1. *And make etc.;* continues and completes the chief

thought of the section, viz., the putting away of sin. *No forethought:* as in xii. 17. *To gratify desires;* limits the prohibition to such *forethought* for the body as has for its end the indulgence of bodily *desires*. For we are bound to think how best we may preserve our bodies, and use them for God. *Flesh:* more suitable here than 'body.' For these *desires* belong to the bodily material common to all men. The two parts of this verse always go together. Only by putting on Christ can we avoid forming designs for gratification of the flesh. Only in Christ are we dead to sin, vi. 11.

The metaphor of this section deserves careful study. The present life is compared to a night spent in rioting or sleep. The coming of Christ will bring the Eternal Day. Already it is dawning: and in the light of the day-dawn God's people walk. The light is in conflict with darkness: and it is our privilege to join in the battle and hasten the victory. Paul bids the revellers cease from their revelry: for the morning has come. He bids the sleepers to awake; to cast aside the life and character in which they have wrapped themselves and lain so long, unconscious of the realities of the coming day; and to grasp their sword to do battle for the Light. He bids them put on, as their complete defence and their resistless weapon, the character and living presence of their anointed Master, Jesus. And he urges them, since the night is past, to think no more of indulgence or revelry.

The spiritual significance of light and darkness will often meet us. Compare carefully 1 Th. v. 1—11, Eph. v. 7—16.

SECTION XLIV.

DO NOT JUDGE THY BROTHER.

XIV. 1—12.

Him that is weak in faith, receive; so as not to pass judgment on reasonings. [2] *One man has faith to eat all things: but he that is weak eats vegetables.* [3] *He that eats, let him not despise him that does not eat: and he that does not eat, let him not judge him that eats. For God has received him.* [4] *Who art thou that judgest another man's household servant? To his own lord he stands or falls. And he will be made to stand. For the Lord is able to make him stand.* [5] *For one man esteems day above day: but another*

esteems every day. Let each one, in his own mind, be fully assured.* [6] *He that minds the day, minds it for the Lord. And he that eats, eats for the Lord. For he gives thanks to God.* [7] *For not one of us lives for himself: and not one dies for himself.* [8] *For both if we live, we live for the Lord; and if we die, we die for the Lord. Then both if we live and if we die, we are the Lord's.* [9] *For to this end Christ both died and came to life, that both of dead ones and living ones He might be Lord.* [10] *And thou, why dost thou judge thy brother? Or also thou, why dost thou despise thy brother? For we all shall present ourselves at the judgment seat of God.* [11] *For it is written, "I live," says the Lord: "To me every knee will bow, and every tongue will make acknowledgment to God."* (Is. xlv. 23.) [12] *Therefore each of us, concerning himself, will give account to God.*

1. A new subject. After discussing our duty to magistrates and fellow-citizens, Paul now discusses our duty to certain of our fellow-Christians. The repetition of this exhortation in xv. 7, marks the completion of the discussion. *Weak in faith:* one whose grasp of the teaching of Jesus is not so full and firm as to break down the barriers erected by training and circumstances. Contrast iv. 19. Cp. 1 Cor. viii. 7—12. *Receive:* as a brother in Christ. *So as not etc.* To reject a man because he cannot grasp the Gospel in its fulness, is to set up ourselves as judges of the thoughts and doubts of his heart. This we, who cannot look into his heart, have no right to do. To avoid it, we must welcome as a brother the man of weak faith.

2, States the case which called forth the above general exhortation. *Has faith etc.:* he so fully believes the words of Christ, (Mk. vii. 15, etc.,) that he can eat anything without fear of defilement. *Eats vegetables:* i.e., as his only food. Practical result of the weakness of his faith. This abstinence from all meat and from wine, (*v.* 21,) is not explained by the Mosaic distinction of clean and unclean animals. But everything is explained if we suppose that Paul refers to the matter of 1 Cor. viii. 1: cp. 1 Cor. viii. 13, and see notes. The weak brother looks upon everything offered to an idol as forbidden and polluting. He infers this fairly from Dt. vii. 25f, and is supported by Acts xv. 29. So careful is he to avoid the danger of eating in pagan cities such as Rome or Corinth that which, unknown to him, has been consecrated to a false god, that, like Daniel, he abstains from all meat and all wine. And he

* Or, Judges.

believes that those men sin who eat all kinds of meat without asking (1 Cor. x. 27) where it came from. But he has not realised the words of Christ: 'Nothing which enters into a man can defile him,' Mk. vii. 18. Else he would know that 'to the clean all things are clean,' Tit. i. 15. We are not surprised that the man of strong faith, who knows that an idol is but an empty name, is in danger of looking with contempt (*vv.* 3, 10) on this needlessly scrupulous brother. We notice that Paul leaves the right or wrong of the matter an open question; but counsels concession in practice. Neither of these could he do, if the continued obligation of the Mosaic distinction of meats were in question. Cp. Gal. ii. 5, v. 1—12. But if he refers to idol sacrifices, his teaching here accords with 1 Cor. viii.—x. And the prohibition to touch that which belongs to an idol, although temporary, rested on deeper grounds than did the laws about food. The above explanation is confirmed by the contrast of Jews and Gentiles in xv. 8; and by the fact that the same matter agitated the church at Corinth, where Paul probably wrote this Epistle. The absence of any special reference to idol sacrifices is a very uncertain ground of objection to this view. Paul's readers knew to what he referred. The express mention of the subject in 1 Cor. viii. 1 arose probably (cp. 1 Cor. vii. 1) from its having been a matter of special inquiry.

3. An exhortation for each of the above classes. *Despise:* because he cannot fully grasp the teaching of Christ. This and a similar exhortation in *v.* 10 are inserted in passing, and prepare the way for § 45, which will be directed solely to the strong in faith. *Let him not judge:* chief matter of § 44. *For God etc.:* reason for not judging him. *Received:* into His favour and service, xv. 7. Paul speaks of a man against whom the only charge is that he eats meat. Therefore, assuming as he does and as we ought to do unless we have proof to the contrary, that all members of the church are true servants of Christ, he does not hesitate to say that God has received him. Paul takes for granted that the man of weak faith will admit that eating meat does not disprove a man's acceptance by God.

4. *Who art thou? etc.* A remembrance of what we are ought to keep us back from judging others. This argument will be developed in *vv.* 10—12. *Household-servant.* We serve Christ under His own eye, as members of His household. *Lord:* see under i. 4. *Stands:* as in v. 2, xi. 20—22. He maintains or loses his position. *To his own lord etc.;* is implied in, and develops, *another man's servant. He will be made to stand;* although he eats meat. *For*

the Lord etc.: proof of this. *The Lord:* Christ, as almost always in New Testament, except (cp. *v.* 11) in quotations from the Old. Cp. 1 Cor. viii. 6, Eph. iv. 5. A man's continuance in the Christian ranks is wrought by the power, and depends on the will, of Christ. This verse develops the argument contained in 'God has received him,' which Paul assumes to be true of all Christians. They are therefore Christ's servants: and their continuance in His service depends only on His smile and His sustaining power. Therefore Christ only has a right to judge them.

5, 6. It is uncertain whether *for* is genuine. At any rate, it gives, in my view, the true connexion of the verses. Paul only touches for a moment the distinction of days; and then returns at once to his main subject, the matter of food. This shows that the distinction of days is introduced only as a part of the argument about food. It is given as a proof that the man who eats meat will maintain his position as a servant of Christ. See below. *Esteems:* same word as 'judge' in *v.* 13. He pronounces a different judgment on the sacredness of different days. *Every day:* he passes the same sentence on all days, and declares all to be sacred.

Paul does not say to which of the classes of *v.* 2 the classes of this verse correspond. The order of the clauses is no proof that the man who esteemed every day was the man of weak faith: cp. *v.* 3 with *v.* 10, and x. 9 with x. 10. Nor have we proof that Paul himself esteemed one day above another. On the other hand, distinction of food suggests distinction of days: and the man to whom all days were sacred would naturally consider all food to be clean. We have no hint whatever in the New Testament that any men gave undue sanctity to every day of the week. To count every moment of our life as absolutely devoted to God, and therefore holy in the highest sense, is the very essence of Christianity, and is clearly taught in *v.* 8. Whereas we have on the other side the strong words of Gal. iv. 10, Col. ii. 16. And we shall see that this view gives to the argument the force of a personal appeal. I hope to show elsewhere that it is consistent with the divine institution of the Lord's day.

Let each etc.: let him form an opinion of his own, so that his action may spring from his own conviction, not from that of others. To do something merely because others think it right, is always humiliating and demoralising. Notice that Paul leaves the matter of days an open question. *Minds:* as in viii. 5. *The day:* the day which he puts above others.

The argument is this. It is quite evident that the man who gives

special honour to one day, does so to please Christ. His mode of spending the sacred day proves this. He therefore claims our respect for his loyalty to Christ, although we differ from him about his mode of showing it. His loyalty is God's work in him ; and proves that the Master does and will support His faithful, though perhaps mistaken, servant. This argument would have great weight with the men of weak faith to whom it is directed : for it describes their own conduct and motive.

He that regards not etc. ; is certainly spurious and mars the argument. *And he that eats etc ;* puts side by side of the above case the case of the man who eats all things, to show that, if we are compelled to admit the loyalty to Christ of the one, we are also compelled to admit the loyalty of the other. *Eats for the Lord :* to please Christ. He believes that his Master has given him this food, and is pleased to see him eat and enjoy it. *For he gives thanks :* proof of this. *To God ;* the great source of all good. No man thanks God for that which he believes God has forbidden. Therefore this man's thanks prove that he believes his food to be pleasing to God. Consequently just as the man of weak faith may justly meet the imputation that, because he specially honours one day, he has no faith and is therefore no servant of Christ, by saying that his observance of the day is a part of his service of Christ ; so may the man who eats all things say that the food for which he is condemned calls forth his gratitude to God. *And he that eats not etc. ;* adds the other side, to show that although the one man's thanksgiving for his various food is a proof of his devotion to Christ, yet the other man's abstinence does not lessen his thankfulness. He that abstains does so to please Christ ; and partakes of his plainer food with equal gratitude.

Verses 7, 8, support ' for the Lord,' by recalling the teaching of *ch.* vi. *For himself :* to please himself and work out his own purposes. *Lives ;* includes eating, drinking, keeping sacred days, and all the acts of life. As long as we live, we use the powers which life gives us to work out Christ's purposes. And when we die, we pass into another world, that, in a nobler sphere, we may continue to serve the same Master. *Then both if etc. :* inference from the above. If the purpose of our life and death be to do Christ's work, then we belong to Him, and are His servants. Cp. 1 Cor. iii. 23. And Paul has shown in *v.* 4 that, if so, none but our Master has a right to judge us.

9, Confirms the above inference, by referring us to the purpose of the death of Christ. We were created to be Christ's, (Col. i. 16,)

that we might find in His service our highest joy. Sin separated us from Him. To make it just to forgive our sin and to reinstate us in the position for which we were created, God gave Christ to die. Therefore He died that He might be our Lord, and we His servants. *Came to life:* iv. 25. *Dead-ones:* His departed servants, Lk. xx. 38. It is put first to correspond with *died and came to life.* Notice the solemnity of our position as servants of Christ. By judging our brethren we usurp the place of Him who died and rose from the dead that they might be His servants and He their Master. Cp. 2 Cor. v. 15.

10—12. In *vv.* 4—9, Paul has developed the argument implied in 'another man's servant,' *v.* 4. He will now develop that implied in 'who art thou?' That all Christians, and therefore those whom we are tempted to condemn, are Christ's servants, is a reason why none but Christ should judge them: that all men, and therefore ourselves, must give account to the same Master, is a special reason why we should not judge them.

Thou . . . . judgest: in contrast to Christ who died to be his lord. *Thy brother;* who claims a brother's affection. Cp. *v.* 15. *Also thou.* Paul now turns again to the man who eats all things, to whom nothing has been said since *v.* 3; because the following argument applies both to the weak and the strong. *For we all etc.:* Paul's answer to the question, 'who art thou?' Verse 13*a* proves that we have here a reason, not only why we should not despise, but also not judge, our brother. *We all:* including Paul himself. *Of God;* whose delegate Christ is, Jno. v. 22, Acts xvii. 31. Hence 'Christ's judgment seat,' (2 Cor. v. 10,) is *the judgment seat of God.* Cp. ii. 5f, iii. 6.

11. Proof of the above, from Isa. xlv. 23. *Make acknowledgment:* either of sins against God, Mt. iii. 6, etc.; or of the greatness and goodness of God, Rom. xv. 9. The latter use is so frequent in the Old Testament (e.g. Ps. cv. 1, cvi. 1, cvii. 1, LXX.) that we must accept it here. God solemnly proclaims that the day is coming when every one in the world will do homage and swear allegiance to Him. He refers to the willing submission of the re-created earth. Therefore God claims the homage of all. And if so, He will require an account from those who resist His claim. Isaiah's words do not refer expressly to the judgment day: but it is evident that they will then be fulfilled. This quotation is not needed for logical proof; but adds greatly to the weight of the argument. Notice the vivid reality depicted by *every knee* and *every tongue.*

12. Inference from the quotation. *Each of us:* emphatic, like 'we all,' 'every knee,' 'every tongue.' If we walk in the light of that day, we shall see our own littleness, and be saved from contempt of the least of our brethren; we shall see our heavy responsibility, and be kept back from judging others.

In this section Paul speaks chiefly to the men who condemn others for eating all kinds of meat. He tells us incidentally that these scruples arise from weakness of faith. But instead of dismissing the matter by apostolic authority, Paul discusses it from the weak brother's own standpoint. He thus sets us an example of not despising our brethren; and gives us principles which will apply to various matters of actual life in which we have no express decision to guide us. He says, 'Beware lest you condemn a man for that which Christ accepts as a mark, though perhaps a mistaken one, of loyalty to Himself; and remember how soon you will render an account of your own service.'

Paul refers here to conduct not inconsistent with loyalty to Christ, and therefore not absolutely sinful. In other cases (xvi. 17, 1 Cor. v. 3) he himself condemns the guilty person, and requires the church to punish, and the members to withdraw from, him.

SECTION XLV.

BE CAREFUL NOT TO INJURE THY BROTHER.

XIV. 13—23.

Let us then no longer judge one another. But judge this rather, not to set a stumbling-block for thy brother, or a snare. [14] *I know, and am persuaded in the Lord Jesus, that nothing is common, of itself; except that to him who reckons anything to be common, to that man it is common.* [15] *For, if because of food thy brother is made sorrowful, no longer dost thou walk according to love. Do not, by thy food, destroy that man on whose behalf Christ died.* [16] *Let not then your good thing be evil* spoken of.* [17] *For the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.* [18] *For he that in this serves Christ is well-pleasing to God, and approved by men.* [19] *Let us therefore pursue the things of peace, and the things of mutual edification.* [20] *Do not, because of food, pull down the work of God. All*

* Or, Blasphemed.

things are clean; but it is bad to the man who eats with stumbling. [21] *It is good not to eat meat, nor to drink wine, nor to do that in which thy brother stumbles or is ensnared or is weak.* [22] *Hast thou faith? Have it with thyself before God. Happy is he that does not judge himself in that which he approves.* [23] *But he that doubts, if he eat, is condemned: because it is not from faith. And all that is not from faith is sin.*

13. A practical exhortation based on § 44. *No longer;* suggests that they had been judging one another. These words are a transition from exhortations directed mainly to the weak, to others directed only to the strong. Paul thus approaches the matter of *v.* 1, our treatment of the weaker brethren. *Judge this:* make no decision about your brother's character, but make this decision about your own future conduct. Same word in *v.* 5; 1 Cor. ii. 2, 2 Cor. ii. 1. *Stumbling-block:* that against which a man may strike his foot, Lev. xix. 14, Rom. ix. 33. *Set a snare:* Judith v. 1. See under xi. 9. Resolve to do nothing by which your brother may be hindered or thrown down, or be entrapped by the enemy.

14. *Am persuaded:* viii. 38, xv. 14. *In the Lord:* ix. 1. Paul's assurance comes from his inward union with Christ. Before he was united to Christ, he was of another opinion. The Jews were only permitted to eat certain appointed animals. All others were called *common*, Acts x. 14f, 28. Hence the word came to denote that which is forbidden to the sacred people. *Of itself:* limitation to the assertion *that nothing is common. Except etc.:* the only exception, but an important one, to the principle that nothing is common. It expounds *of itself.* If any one eats what he believes to be defiling, he is defiled by it, 1 Cor. viii. 7: for he has done what he believes to be wrong.

Paul here asserts plainly the absolute abrogation of the ceremonial law, of which the distinction of meat was a great feature, Lev. xi.; and the lawfulness of eating things offered to idols, Dt. vii. 25f. He thus re-echoes Mk. vii. 1—23, Acts x. 15.

15. Reason why Paul mentions the above exception, viz., because our brother's liability to be defiled by that which is in itself clean ought to influence our conduct. *Because of food:* viz. that eaten by the man of strong faith. *Sorrowful:* through spiritual stumbling, entrapping, or weakness, *v.* 21. It is the forerunner of destruction. *Walk:* as in vi. 4. *According to love.* We refrain from that which may injure those whom we love. Therefore, to eat food which may be to our brother an occasion of spiritual loss

and sorrow, proves that *love* is *no longer* the guiding principle of our life. *Do not etc.;* seeks to keep us back from eating what we like without regard to others, by showing how terrible may be its results, and how contrary it is to the conduct of Christ. *By thy food etc.;* assumes that the food of one man may cause the destruction of another. How this may be, see under *v.* 21. *Destroy:* see note on p. 84. It teaches plainly that there is danger lest the spiritual *sorrow* end in final apostacy. How frequently do those who have fallen away look back to some one wrong step as the cause of all that followed. And the danger is greatest in those who, like this man, are weak in faith. That spiritual injury may lead to eternal death, is a strong reason why we should carefully avoid whatever may cause injury. *Christ died;* supports the exhortation by contrasting Him who died to save, with those whose indulgence destroys, their brethren.

This verse clearly implies the possibility of the death of those for whom Christ died, of those who are now, as Paul assumes throughout, servants of Christ. If we were sure that God would not permit the injury occasioned by our conduct to go to the length of final ruin, we could not be kept back from it by fear of destroying him for whom Christ died. See note on p. 321.

16—19. Great general principles bearing on the case before us. *Your good thing:* in contrast with 'thy' meat: citizenship in the kingdom of God, which is the common privilege of all His servants. *Evil-spoken of:* as in ii. 24, iii. 8. Another reason for the above exhortation. If you cling, even at the risk of injury to your brother, to your undoubted right of eating what you like, you will lead the heathen to speak evil of that religion which is the common good of weak and strong. They will think that the only good in Christianity is that it breaks down the restrictions of Judaism, and allows men to eat anything.

17. A reason why Paul's readers may well do what he exhorts. *Kingdom of God:* the eternal Kingdom soon to be set up, of which we are already citizens. This expression is a link binding the teaching of Paul to that of the Gospels. *Righteousness:* doing that which God approves, vi. 16, 20. *Peace:* with the brethren, *v.* 19. *Joy in the Holy Spirit:* a joy which the Spirit produces in those to whom He is the element of life and thought, by revealing, through the Gospel of the cross of Christ, God's love towards them and God's purposes of glory for them. Practically the same as the joy of v. 1, 11. Cp. 1 Th. i. 6. It is contrasted with the pleasure of eating savoury meat. *Is;* denotes, not identity, but coinci-

dence. See under i. 16. Righteousness, etc., and citizenship go together.

18, Explains and proves *v.* 17. *In this:* righteousness, peace, and joy, as inseparable elements of the one Christian character. Cp. Gal. v. 22. *Serves Christ:* the essence of Christianity, *vv.* 6—9; and therefore the one condition of citizenship. Those who obey Christ by doing right, keeping peace with their brethren, rejoicing in the Spirit, are well pleasing to God, and therefore citizens of His Kingdom. And if so, citizenship does not depend on eating and drinking, but does depend on 'righteousness etc.' We can therefore waive our right to eat everything without waiving our right to the full privilege of citizens. *Approved by men:* in contrast with 'evil spoken of.' If you do right, etc., you will have the respect of the heathen around. But if you claim to the full your right in the matter of food, without considering the effect upon your weaker brethren, you will bring an evil report on that religion which is your chief good. This implies that there is something in the heart even of the heathen which approves the right. It is the law written in the heart, ii. 15. Cp. vii. 16.

19. Practical lesson from the above. *Pursue:* as in xii. 13. *Of peace;* explains 'peace' in *v.* 17. *Edification:* literally, 'building up.' The 'work of God' in us is often represented as a building, xv. 20, 1 Cor. iii. 9, Eph. ii. 21f, etc. It makes most progress in those who are at *peace* with each other. Since the approval both of God and of our fellows depends, not upon what we eat, but upon righteousness, peace, etc., let us do those things which tend to peace and to advance God's work in each other. So xv. 2. To act thus is (*v.* 15) to walk according to love.

20, 21. After stating great principles which ought to rule our entire conduct towards our brethren, Paul returns to the special case which called forth his statement of these principles, viz. the matter of food. He repeats the exhortation of *v.* 15, in a form which gives it additional weight, and is suggested by 'edification.' *Because of food:* as in *v.* 15. *Pull down;* continues the idea of building. Same word in 2 Cor. v. 1, Gal. ii. 18. Do not, for a piece of meat, pull down what God has built, and thus set yourself in opposition to God. Cp. 1 Cor. iii. 17. This implies that God sometimes permits men, not only to hinder, but to undo, His spiritual work. *All things etc.:* parallel to *v.* 14. Paul re-asserts the universal truth, and the apparent exception. *Clean:* as opposed to 'common.' So 'unclean' in Lev. xi. *It is bad:* even a clean thing is bad, etc. *With stumbling:* parallel to 'made sor-

rowful.' All things are allowed for food, 1 Tim. iv. 3ff; but even allowable food is bad to the man, who, while he eats it, falls from his spiritual uprightness. To such, the food he eats is a stone against which he strikes his foot. And not only is lawful food sometimes *bad*, but abstinence from lawful food is sometimes *good*. *Not to eat meat;* shows that Paul has still in view the man of *v.* 2. *Wine:* see under *v.* 2. Cp. Dt. xxxii. 38, Is. lvii. 6. It is a good thing to go even so far as to abstain from meat and wine, if they hinder or ensnare our brother, or weaken his spiritual life. The danger referred to arises from the force of example. It is explained in 1 Cor. viii. 10. What we do, others will do, even though they believe it to be wrong, because they see us do it. Thus our conduct, which is in itself right, will lead to what in their case is wrong. To refrain from such conduct is therefore a kindness to our brother.

22, 23. Another reason for abstinence. *Thou hast faith:* to the man of strong faith, as in the whole section, in contrast to the littleness of faith which causes the weak brother's danger. *Have it with thyself;* do not proclaim it by claiming all the privileges it gives you. For faith is in itself so good that we can afford to forego some points of its outward manifestation, and be satisfied to enjoy it in our own hearts and in the presence of God. *Happy is he etc.;* proves how good faith is. A man of weak faith, even when he has decided that an action is right, is uncertain in his decision; and is ever sitting in judgment on himself, and asking whether he is doing right. Consequently he is full of moral doubt and moral weakness. But the man who has obtained by faith a firm hold of God's revealed will, forms a steadfast decision, and dismisses all doubt. He does what he approves without sitting in judgment on himself. *But he that doubts etc.;* continues the proof of the excellence of faith by describing the position of the man weak in faith. *If he eat*, he *is condemned* by God to suffer spiritual loss, *because* his conduct did not spring *from faith*, i.e., from an assurance that what he was doing was pleasing to Christ, his Master. *And all etc.:* a universal truth which is the reason why God punishes with spiritual loss those who do that of which they stand in doubt. Whatever is not done because we believe it to be right, springs from self; and is therefore sin. This verse which is primarily a counterfoil to show the blessedness of strong faith, is also a warning to the man of weak faith that so long as he doubts, he is bound to abstain.

From this section we learn that we may, without design and with-

out knowing it, not only injure, but for ever destroy, those who are now servants of Christ; that we may do this by actions in themselves lawful, and even by claiming the rights which the Gospel has given us. Paul's argument is a development, in view of the above solemn truths, of the great commandment quoted in xiii. 9. The words 'according to love,' (*v.* 15,) point out the connection. If any act of ours is likely to injure our brother, we are bound, by that love which God requires and will bestow, and which is a fulfilment of the Law, to refrain from it. Paul strengthens this obligation by reminding us that Christ died for this weak brother; that men around are watching our conduct, and will judge us accordingly; that to surrender our right to do as we like by no means implies a surrender of our rights as citizens of the Kingdom; and that our faith gives us such great inward advantages above the weak brother that we can afford to make this minor sacrifice for his good. For these reasons we are bound to consider in all we do, not merely whether our actions are right in themselves, but what will be their effect upon others. This great principle has a wide and various bearing upon the details of our every-day life.

This principle admits of what seems to be an exception, but is really a further development. It often happens that an action is an occasion of harm to one man and a means of good to another. For example, in the case before us Paul would have to consider whether abstinence from meat would lessen his bodily strength, and thus inflict upon those for whose good he lived and worked an injury greater than that occasioned to the weaker brother by the example of Paul eating meat. We must ask whether on the whole an action is likely to do more good or harm; and act accordingly. And thus, though we shall sometimes do that which may occasion injury to some of our brethren, we shall always act from the same divine principle of universal love. See my summary of a similar argument on the same subject, under 1 Cor. xi. 1.

Some MSS., versions, and fathers, place after *v.* 23 the words of xvi. 25—27. See notes.

SECTION XLVI.

THE STRONG OUGHT TO HELP THE WEAK.

XV. 1—6.

Moreover we owe it as a debt, we strong ones, to bear the weakness of those who are not strong, and not to please ourselves. [2] *Let each of us please his neighbour, for his good, for edification.* [3] *For also Christ did not please Himself but, according as it is written, "The reproaches of them that reproached Thee fell upon me."* (Ps. lxix. 9.) [4] *For as many things as were written before, were written for our instruction, that through the endurance* and through the encouragement† of the Scriptures we may have the hope.* [5] *And may the God of our endurance and of our encouragement give you to have the same mind one with another, according to Christ Jesus;* [6] *that with one accord, with one mouth, you may glorify God, the Father of our Lord Jesus Christ.*

1, 2. Another reason for abstaining from the food which injures our brother, a reason suggested by the contrast just given of those who have much and those who have little faith; followed by a general exhortation. *Who are not strong:* a man who is weak in faith is weak altogether, 1 Cor. viii. 9, 11. *Bear the weaknesses etc.* Because of their weakness we put a restraint upon ourselves, and we thus save them from that which might crush them into the dust. Their weakness is thus a burden which we *bear*, a burden light to us because of the strength which faith gives, but dangerously heavy to them. Cp. Gal. vi. 1f. Thus in some small sense we are permitted to imitate Him 'who bore our griefs and carried our sorrows.' Now where mutual love is, weakness gives one a claim to help from the strong. And we have seen the blessedness of our stronger faith; and our brother's less favoured position. Therefore we are bound to lessen the burden which his weak faith is so little able to bear, by submitting to a restraint which to our strong faith is so small. Thus strength of faith, so far from being a ground of boasting, lays upon us an obligation to help the weak. And if, as is often the case, our stronger faith is a result of more favourable circumstances, our obligation is still greater. *To please ourselves.* The true source of all refusal to bear the burdens of the weak is

* Or, Perseverance. † Or, Exhortation.

selfishness. *Please his neighbour:* exact opposite of this. *For his good:* our purpose in pleasing him. This makes the difference between a right and wrong pleasing of men, Gal. i. 10, Eph. vi. 6, 1 Cor. x. 33f. *For edification* : the kind of good we are to have in view. See under xiv. 19.

3. Reason why we should please, not ourselves, but others. It develops an argument suggested by 'Christ died,' xiv. 15. *As it is written etc.;* tells us what happened to Christ, in the very words of Ps. lxix. 9; thus reminding us that they who in this respect imitate Christ walk also in the steps of the ancient worthies. In this quotation lies an argument from the greater to the less. If Christ instead of gratifying self submitted willingly to sufferings caused by His countrymen's inexcusable hostility to God, in order to save them from the well-merited consequence of their hostility, can we refuse to save a brother and a servant of Christ from the terrible danger to which his weakness exposes him, by submitting to a restraint not otherwise needful?

4. Reason for quoting the example of the psalmist, viz., because the Old Testament was written to teach us who live in later days, and thus to encourage us to persevere. *For our instruction;* implies, as do iii. 19, iv. 24, an author who foresaw the day of Christ. *That through etc.* All divine teaching has a purpose beyond the impartation of knowledge. *Endurance:* ii. 7, v. 3. Only those who bravely hold on their way can look forward with confidence to the eternal glory. *Encouragement*, or *exhortation:* see under xii. 1, i. 12. *Of the Scriptures:* the source of their *endurance* under hardship, and of their *encouragement* to endure. *We may have hope:* for endurance works out hope, v. 3, 4.

5. Paul turns suddenly from the Scriptures which are the means, to God who is Himself the Author and Giver, of our endurance and encouragement. Cp. *v.* 13, ix. 5, xvi. 25, etc. Our perseverance is God's work: and the voice of encouragement which comes to us from the sacred page is His voice. Hence in our Christian perseverance, and in the voice which cheers us on, God reveals Himself to us in a special character as *the God of our endurance and encouragement.* Cp. *v.* 13, xvi. 20. *The same mind:* as in xii. 16. Endurance and harmony are gifts of the same God. Therefore, Paul prays that the Author of perseverance may also give them harmony. And their disposition and purpose one towards another must *accord* with that of *Christ Jesus.* (The reception of the gift depends upon themselves: therefore Paul exhorts them to it.) Men who hate, and are resolved to kill, each

other have the same mind one towards another, but not *according to Christ.* These words keep before us the example of Christ, *v.* 3, xiv. 15. Paul prays that each of them may have towards his brethren a disposition like that which moved Christ to suffer reproach in order to save those who reproached God from the punishment of their own sin.

The use of the word *endurance,* which always implies difficulty, to describe our treatment of the weaker brethren, and the example of Christ under the raillery of the enemies of God, remind us how difficult it sometimes is to act towards weaker brethren in a spirit of love. Our Christian character is seldom so severely tried as when we are put to inconvenience by the spiritual childishness of members of the church. Compare 'endurance' in ii. 7.

6. Further purpose to be gained by the 'one mind;' and consequently a further motive for harmony. *With one accord:* else the *one mouth* is hypocrisy. But where there is inward harmony, outward union will follow as its suitable expression. *Glorify:* i. 21. We glorify God with our mouth when, by telling His greatness and goodness, we express our own admiration, and call forth admiration of God in those who hear us. Our oneness of heart and voice, being evidently God's work, itself shows forth His glory: Jno. xvii. 21. *Father of our Lord Jesus Christ:* a distinctive New Testament name of God, 2 Cor. i. 3, xi. 31, Eph. i. 3, Col. i. 3, 1 Pet. i. 3. Cp. Eph. i. 17. To the Jews He was the God of Abraham: for through Abraham He revealed Himself to them as their God. But He has now revealed Himself in a new character. We think of Him as God, and as the Father who, by the gift of His own Son, our anointed Master, Jesus, has made Himself our God.

Paul desires for the Roman Christians a harmony of spirit which will fill every mouth with one song of praise, and exalt God in the eyes of mankind. He knows that this cannot be unless the strong in faith deny themselves for the good of their weaker brethren. He urges this as their bounden duty; and points to the example of Christ. By the use of the word 'endurance' he admits the difficulty of the task. But he reminds them that to prompt them to such endurance the ancient Scriptures were written. And knowing that even the divine word is powerless without the presence of the divine Speaker, he prays that God, who enables them to maintain their Christian confidence, will also give them the spirit of harmony. He desires this in order that the weak, instead of losing the little faith they have, may join with the strong in praise to God.

SECTION XLVII.

THAT ALL MAY PRAISE GOD TOGETHER.

XV. 7—13.

For which cause receive one another, according as also Christ received you for the glory of God. [8]*For I say that Christ has become a minister of the circumcision for* the truth of God, in order to confirm the promises of the fathers;* [9]*and that the Gentiles may glorify God for* mercy, according as it is written, "Because of this I will make acknowledgment to Thee among the Gentiles;† and to Thy name I will sing with a harp."* (Ps. xviii. 49.) [10]*And again he says, "Be glad, Gentiles, with His people."* (Dt. xxxii. 43.) [11]*And again, "Praise, all Gentiles, the Lord; and give praise to Him, all peoples."* (Ps. cxvii. 1.) [12]*And again, Isaiah says, "There will be a root of Jesse, and he that rises up to rule Gentiles: in him will Gentiles hope."* (xi. 10.) [13]*And may the God of your hope fill you with all joy and peace in believing, in order that you may abound in your hope, in the power of the Holy Spirit.*

7. *For which cause:* because, as implied in *v.* 6, Christian unity brings glory to God. *Receive one another:* as in xiv. 1. Unless we respect the scruples of our weaker brethren, we shall drive them from us. *According as;* keeps before us the example of Christ, xiv. 15, xv. 3, 5. *Received you:* as in xiv. 3. *For the glory of God:* Christ joined you to Himself, that in you He might show forth the greatness and goodness of God. Your reception of your weaker brethren will have the same result.

8, 9*a*. *For I say etc;* expounds 'Christ received you.' *Minister:* xii. 7. *Of the circumcision:* ii. 26. *The truth of God:* as in iii. 7. Christ made Himself a servant of the Jewish nation, in order that, by fulfilling a part of the ancient promises, He might prove that God is true and faithful. He proved this in order to make *the promises* still unfulfilled a *firm* ground on which we may rest our hopes for the future. Cp. iv. 16, 2 Cor. i. 20. *And that the Gentiles, etc.:* another purpose for which Christ became a minister of the Jews. *For mercy.* Christ was born in Judea, and laboured among the Jews, not only to reveal to them the faithfulness of Him who gave the promises, but also in order to reveal, to men who never

* Or, On behalf of. † Or, Nations.

heard the promises, the infinite compassion of God ; and thus to call forth praise to God from heathen lips. *Glorify God;* explains 'for the glory of God,' *v.* 7 ; and keeps before us the purpose of Paul's prayer, *v.* 6.

The distinction of Jews and Gentiles, so prominent in this Epistle, but lost sight of since *ch.* xi., here meets us again. It suggests that the weak in faith were chiefly Jews, and the strong in faith chiefly Gentiles. Cp. Acts xxi. 20. If so, the united praise of weak and strong, which in *v.* 6 Paul desires, would also be the united praise of Jews and Gentiles. And if so, the quotations which follow have a very evident bearing upon the matter in hand, viz., our treatment of the weaker brethren. We have thus an explanation of the apparently sudden change of subject.

9*b*—12. The above-mentioned purpose of Christ, viz., that both Jews and Gentiles may praise God, *accords* with the Old Testament. The quotations prove that the sacred writers desired and foretold it. The psalmist says (xviii. 49) that *the Gentiles* will submit to Him ; and that *among* them he will praise God. This implies that they will join in, or approve, his praise. The exact meaning of Dt. xxxii. 43 is uncertain. But in any case it implies that the Gentiles will join in Israel's praise to God. Ps. cxvii. is a clear proof that all nations will do this. Paul quotes Is. xi. 10 from the LXX., which is less accurate than our Version. But the difference does not touch the subject before us. *The root ;* which lives unseen in the ground after the trunk has been cut down, and from which after a time a new sprout rises up to be an ensign to the people. The passage evidently refers to Christ and to the final victory, and is an express prophecy that in the blessings of the kingdom of Christ the Gentiles will share.

13. § 47 ends, as did § 46, with prayer. As before, Paul rises from the Scriptures to their divine Author. *The God of our hope :* suggested by the foregoing words. Cp. *vv.* 5 and 4. By giving us a hope of glory, a hope resting upon His own revealed character, God makes Himself known to us in a new character as *the God of our hope. Fill :* so that your entire being and thought and life be permeated with joy and peace. *Peace :* harmony in the church, xiv. 19. *In believing :* the channel through which, and the condition on which, come our joy and peace, 1 Pet. i. 8. Cp. v. 1, 'justified by faith . . . . we rejoice in hope.' *In order that etc. :* further purpose to be attained by our fulness of joy and peace. *Abound :* as in iii. 7, v. 15. *In the power etc. :* parallel with 'in believing.' Faith is the human condition and channel of joy and peace : *the*

Spirit is the agent who by His *power* works in us the *hope* of glory. Cp. 'joy in the Holy Spirit,' xiv. 17. Paul prays that God, who has already given us hope, may also give us joy and harmony, in order that we may thus obtain a still firmer and richer hope. And he remembers the human channel and the divine agent of these blessings, belief of the promises, and the inward working of the Almighty Spirit.

This section supports, by arguments suggested in *vv.* 5, 6, the exhortations of xiv. 15, 20. The milder exhortation, 'receive one another,' reminds us that a disregard for the conscientious scruples of our weaker brethren will drive them from us. Paul begs us to receive them, because the united praise of them and us will show forth the grandeur of God. He reminds us that for this end Christ received us; that this united song of praise was foretold in ancient prophecy; and that peace with our brethren will increase the hope with which by God's grace we already look forward to the coming glory.

SECTIONS 44—47, embracing xiv. 1—xv. 13, discuss one subject, a subject belonging altogether to days gone by. We are all of Paul's opinion now. To us, idols have lost all power to pollute. We should not hesitate to eat food prepared for a heathen feast. But this rather increases than lessens the value of these sections: for it compels us to look, not at the one special case, but at a great principle which applies to the everyday life of us all.

On opening the subject, Paul announces himself (xiv. 1) an advocate of the weaker brethren. He does not hold their views, but he defends their rights. But before pleading their cause, he warns his clients not to condemn the men against whose contempt he now defends them. He then turns to the strong, and tells them their duty towards the weak. He teaches the solemn lesson that our conduct may influence the eternal destiny of some around us. We are therefore bound to abstain from whatever may injure our brother, lest, by injuring, we slay him. If we act in forgetfulness of the influence of our example, we set aside that love which is the very essence of the Christian life; we ignore the obligation laid upon us by our superior light; we trample under foot the example of Christ; and we hinder the purposes of glory which were the song of the ancient seers, and which Christ came to accomplish.

We now stand at the end of the last Division of the Epistle. It contains, without any formal order, a wonderful outline of Christian morality. Paul has pointed out to us its root, viz., self-consecration

to God; and its chief means of growth, viz., an increasing knowledge of the will of God. He has set before us correct views of ourselves and our work; and has taught us the principles which ought to regulate our conduct towards our fellow-Christians, our fellow-citizens, those who injure us, and the rulers of the state. The student will observe how similar in subject matter and tone is this Division to 1 Corinthians.

Paul's purpose in writing this Epistle is now accomplished. He has asserted and developed the new doctrines; and shown their harmony with the Old Testament: and he has taught us to apply them to matters of daily life.

CONCLUSION OF THE EPISTLE.

SECTION XLVIII.

PAUL'S APOSTOLIC OFFICE AND WORK.

XV. 14—21.

But I am persuaded, my brethren, also I myself am, concerning you, that yourselves also are full of goodness, filled with all knowledge, able also to admonish one another. 15 *But more boldly have I written to you in part, as one who recalls to your mind, because of the grace given to me from God,* 16 *in order that I may be a public minister* of Christ Jesus for the Gentiles, proclaiming as a sacred work the Gospel of God, that the offering of the Gentiles may be acceptable, being sanctified in the Holy Spirit.* 17 *I have then my exultation, in Christ Jesus, touching the things that refer to God.* 18 *For I will not dare to mention anything which Christ has not worked out through me for the obedience of the Gentiles, by word and work,* 19 *in the power of signs and wonders, in the power of the Spirit of God: so that I have, from Jerusalem and the country around as far as Illyricum, fulfilled the Gospel of Christ;* 20 *being emulous to preach in this way the Gospel, not where Christ was named, that I may not build upon another man's foundation;* 21 *but, according as it is written, "They to whom no announcement was made concerning him, they will see: and they who have not heard will understand."* (Is. lii. 15.)

* Or, Sacred minister.

The rest of the Epistle contains personal matters between Paul and the Romans, xv. 14—33 ; salutations and doxology, xvi.

14. *Persuaded:* viii. 38. Not only does universal report proclaim your faith, (i. 8,) but *I myself also am* convinced that the report is true. *Goodness:* doing good to others. *Also yourselves are etc.* Although Paul has been urging them not to injure the weak brethren, he does not claim superior goodness. To *admonish* others, we need first *goodness*, then *knowledge*. *Able also etc.:* so that the foregoing warnings might seem needless.

15. *But more boldly etc.*, than would seem to be consistent with their goodness and knowledge. *In part:* only a part of the Epistle, e. g. *ch.* xiv., is in a bold strain. *Recalls to your mind;* admits that they already know what Paul has told them. *Because of the grace etc.:* reason why he writes more boldly than their goodness and knowledge really warrant. Cp. xii. 3. *Given to me:* xii. 3, Eph. iii. 2, 7f. *From God:* i. 7, through Christ, i. 5.

16. God's purpose in making Paul an object of His favour, viz. that he may fill a sacred office in obedience to Christ, for the good of *the Gentiles*. Cp. Gal. i. 16. *Public-minister:* xiii. 6. It is explained by *proclaiming-as-a-sacred-work etc.;* as is *for the Gentiles*, by *that the offering etc.* The office to which God in His undeserved favour appointed Paul has all the sacredness which in the mind of a Jew was associated with the priesthood. Cp. i. 9. To proclaim the good news which God sent into the world is the priestly and *sacred work* which God in His favour has solemnly given to be Paul's only occupation. Similarly God separated Aaron from all secular work that he might perform the Mosaic ritual. And, similarly, God calls all believers to the sacred work of presenting (xii. 1) their own bodies a sacrifice to God. *That the offering etc:* further purpose for which God appointed Paul to the nobler priesthood, and gave him the sacred work of preaching the Gospel. *Offering:* Acts xxi. 26, xxiv. 17, Eph. v. 2, Heb. x. 10, 14, 18. The Gentiles are to be themselves a sacrifice. Paul was sent to preach the Gospel that he might lead the Gentiles to a life of devotion to God, xiv. 7ff, vi. 13, xii. 1 ; and thus lay them as a sacrifice upon the altar. *May be acceptable:* that the sacrifice may be such as God will accept. Cp. 'well pleasing,' xii. 1. *Sanctified etc.* Only they who accept God as the one aim of their life and work are fully acceptable to God. *In the Holy Spirit.* The consecration to Himself which God requires is realised in us by the agency of the Spirit. Cp. *v.* 13. The Spirit is essentially *holy;* i.e., His every thought, purpose, influence, tends towards God.

And He seeks to carry others along in His own direction. Consequently, all they to whom the Spirit is the element *in* which they live and breathe and think and act, live only for God. By the presence and guidance of the Spirit they are made holy; and are a sacrifice which God will accept. That they might be such, God smiled on Paul, and made him a servant of Christ.

Notice the courtesy and modesty of *vv.* 14—16. Paul apologizes for the earnest tones which in some parts of his letter seem to betray a consciousness of superiority; and assures his readers that he does not undervalue their goodness, and their ability to instruct each other. He does but recall to their mind what they already know. And his boldness in doing so is prompted, not so much by their need as by God's undeserved kindness to himself, by the sacredness of the office to which God has called him, and by God's purpose to make him a channel of blessing to the Gentiles, of blessing wrought, not by Paul, but by the Spirit of God.

17. As Paul considers God's kindness, his own sacred office, and the grandeur of the work committed to him, his spirit rises with joy and praise. His boldness to the Romans is prompted by his *exultation* (ii. 17, v. 3) *in Christ Jesus.* Paul's sacred office was given to him (i. 5) through Christ, and only in union with Christ can he fulfil it. Therefore only *in Christ* does the office fill him with exultation. Cp. v. 11. And he exults, not touching himself, but *touching the things that God* is doing through him. Cp. iv. 2.

18, 19. A reason for Paul's exultation, viz., not only the work given him to do, but the work already done through his instrumentality. *Dare;* v. 7; suggests the spiritual peril of exaggeration in such matters. *For the obedience etc.:* to lead *Gentiles* to obedience. Cp. i. 5. Notice that while Paul protests that he will not mention anything which Christ has not actually done, he goes on, as if unconsciously, to tell us what Christ has done. *By word and work:* Christ's work among the Gentiles was the result of the word preached by Paul, and of miracles wrought by him, which led his hearers to believe the word, 2 Cor. xii. 12. *Signs:* acts which teach something, which have a meaning deeper than that which lies on the surface, iv. 11, 1 Cor. xiv. 22, 2 Th. iii. 17, Rev. xii. 1, 3. *Wonder:* a strange event which calls forth astonishment, Ex. vii. 3, Dan. vi. 27, 2 Cor. xii. 12, 2 Th. ii. 9, Heb. ii. 4, etc. A miracle is a *sign*, inasmuch as it teaches truth: it is a *wonder*, in that it creates astonishment. *The power of the Spirit:* the inward agent, as the Gospel and the miracles were the outward and visible instrument, through which Christ wrought His works of power. Through

the agency of the Spirit, Christ wrought miracles by the hands of Paul; and, through the power thus manifested, He led the heathen to believe the Gospel preached by Paul. Christ then produced in the hearts of those who believed the word, by the power of the same Spirit, the spiritual results which follow faith. For Paul's work at *Jerusalem*, see Acts ix. 28f. *Illyricum:* probably what was called Greek Illyria, or Illyria proper, roughly corresponding to the present Turkish province of Albania. Paul's words seem to imply that he preached there. Perhaps in the journey of Acts xx. 2. *Fulfilled*, or accomplished, *the Gospel:* see Col. i. 25. A messenger fulfils his message by conveying it: an officer fulfils his office by discharging its duties, Col. iv. 17. Paul fulfilled the Gospel by proclaiming (Acts xx. 27) the whole counsel of God.

20, 21. *In this way:* viz., *not where etc. . . . . but according as etc. Emulous:* he made it a point of honour, 2 Cor. v. 9, 1 Th. iv. 11. *Another man's foundation:* 1 Cor. iii. 10. He made it a point of honour to act in *accordance* with Is. lii. 15. The slight variations from the prophet's words is unimportant. He foretold that, in the days of the coming Servant of God, the kings of the Gentiles will see that which had not been told them, and will understand that which before they had not heard. This is a clear prophecy that men who at one time knew nothing whatever about the Gospel will experience its benefits. Upon this declaration of God's will, Paul acted in preaching the Gospel. For an interesting coincidence, see Acts xiii. 47.

Paul has now justified his bold tone in DIV. V., by telling us that he is full of exultation, both (*vv.* 15, 16) at the work God has given him to do, and (*vv.* 18—21) at the work Christ has already done through him. A remembrance of his office and of his success makes him bold to speak.

SECTION XLIX.

HIS PLANS FOR THE FUTURE, AND PRESENT BUSINESS.

XV. 22—33.

For which cause chiefly I was also hindered from coming to you. But now, no longer having room in these regions, and having a longing to come to you, for many years, [24] *whenever I go*

to Spain—for I hope when passing through to see you, and by you to be sent forward there, if first I be in part filled with your company.

[25] *But now I am going to Jerusalem, ministering for the saints.* [26] *For it has pleased Macedonia and Achaia to make a certain contribution* for the poor among the saints which are in Jerusalem.* [27] *For it has pleased them to do so: and their debtors they are. For if in their spiritual things the Gentiles have been* sharers, they owe it as a debt also in fleshly things to do public service for them.* [28] *When then I have completed this, and have sealed to them this fruit, I will come away through you to Spain.* [29] *And I know that when I come to you I shall come in the fulness of the blessing of Christ.*

[30] *Moreover I exhort you, brethren, by the Lord Jesus Christ, and by the love of the Spirit, to wrestle with me in prayers on my behalf to God,* [31] *that I may be rescued from the disobedient ones in Judea, and that my ministry for Jerusalem may be acceptable to the saints;* [32] *that in joy I may come to you through the will of God, and may, with you, be refreshed.* [33] *And the God of our peace be with you all. Amen.*

22. Paul's statement in *vv.* 20, 21 of the principle which directs his steps in preaching the Gospel, prepares the way for his reason for not having visited Rome. Since it was to him a point of honour not to preach where Christ's name was known, he could visit Rome, where Christ was already known, only on the way to some more distant field of labour. But hitherto there had been places nearer home where Christ was unknown. Consequently, until Paul had visited these he could not visit Rome. This was his chief, but not his only, reason for not coming to them.

23, 24. *But now:* in contrast to past hindrances. *Room in these regions.* In all the great centres between Jerusalem and Italy Paul has proclaimed the Gospel, and thus discharged his office, *v.* 19. Hence, in order to carry out his maxim, he must go further from home. *Longing:* i. 11. Since Paul could visit Rome only on the way to some further place, his long-cherished desire to go there was always associated with a purpose to *go to Spain.* It was quite natural that this Roman province, where many Jews lived, and whither perhaps no teacher but himself was likely to go, should early claim the attention of Paul. Acts xvi. 10 does not contradict this. And the Spanish mission field opened to him a prospect of

* Or, Partnership, been partners.

what would otherwise be impossible, a visit to the Roman church, of which he had heard so much, and in which he felt so deep an interest. Verse 24*a* is broken off to explain what Paul's going to Spain has to do with his visit to Rome. *When passing through:* emphatic. It was because Rome was on the way to Spain that his desire to go there had always been associated with his proposed visit to Spain. *To be sent forward*: Acts xv. 3, xxi. 5, etc.: to be helped forward, and perhaps accompanied on the way, by members of the Roman church. This was an additional reason for calling at Rome on his way to Spain. *Filled with your company:* explained in i. 12. The shortness of Paul's stay would permit him to receive only *in part* the benefit to be derived from intercourse with them. These verses are a mark of genuineness. A forger, forging a letter to the Roman church, would not be likely to say that Paul's purpose to visit Rome was subordinate to his purpose of going to Spain.

25—27. *But now:* in contrast with his plans for the future. *Ministering:* doing a friendly service for them. It frequently denotes attention to bodily wants: Matt. viii. 15, xxv. 44, Lk. viii. 3. See under xii. 7. Cp. Heb. vi. 10. *For the saints.* By taking money for the poorer members, Paul did service for the whole church: for he lessened a burden which fell upon the whole. Verse 26 explains *v.* 25. *Macedonia:* the Roman province which contained Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, and Berea. Cp. Acts xvi. 9—12, xviii. 5. *Achaia*: the Roman province which contained Athens and Corinth. Cp. Acts xviii. 12. The order here given seems to have been the order of time in which the contributions were made. Cp. 2 Cor. viii. 2 with ix. 4. *Contribution:* literally, a sharing, partnership, fellowship. Same word in xii. 13. By giving money they helped the poor to bear the burden of their poverty. *The poor among the saints.* Hence the community of goods (Acts ii. 45) had passed away. *Debtors:* i. 14, viii. 12. *For if etc.:* proof of this. *Their spiritual things:* i. 11, Eph. i. 3. The Gentiles were converted by the agency of men who went from the church in Jerusalem: Acts viii. 4, xi. 19ff. That the Gentiles were thus sharers of benefits wrought by the Spirit in the hearts of the men of Jerusalem, laid them under an obligation to give to the Jewish Christians a share of their material wealth. Cp. 1 Cor. ix. 11. *Fleshly:* pertaining to the body. Very suitable in the present case, where money was probably needed for food and clothing. *Public-service: v.* 16, xiii. 6. In 2 Cor. ix. 10 we have the same word in the same reference. By laying

upon them an obligation to help the Jewish Christians, God gave them a public and sacred work to do. On this contribution and its great spiritual importance, see 1 Cor. xvi. 1ff, 2 Cor. viii., ix., and my notes. By performing it the Christians of Macedonia and Achaia offered to God an acceptable sacrifice: Phil. iv. 18, ii. 17.

28, 29. A few more words in conclusion about Paul's proposed visit to Rome and Spain. *Fruit:* as in i. 13, vi. 21f. This contribution was a natural outworking of the Christian life of the Gentiles, according to the laws of that life. Cp. 'fruit of the Spirit,' Gal. v. 22. *Sealed:* as in iv. 11: a solemn attestation. By handing over the money to the Christians at Jerusalem, Paul solemnly and publicly declared that it had been collected for them by the Gentiles, and that it was a fruit of the Christian life of the foreign converts. The church would thus be able to use it without hesitation, and with gratitude to God and to their benefactors. *To them:* to the saints at Jerusalem. *Blessing:* see 'blessed,' i. 25. *Blessing of Christ:* the good which Christ conveys by His word. *Fulness:* as in xi. 12, 25. Paul will come with his hands full of the benefits which Christ gives through the Gospel. With this assurance, compare i. 11.

30—32. A touching request for his readers' prayers, supported by an appeal to their loyalty to their Master *Jesus Christ*, whose work Paul is doing, and to the *love* with which *the Spirit* fills their hearts. *Love:* to our fellowmen, as in xii. 9, xiii. 10, xiv. 15, 1 Cor. xiii., and always when not otherwise defined. *Of the Spirit.* It is a fruit of the Spirit, Gal. v. 22. Therefore to refuse Paul's appeal is to resist the Spirit. *Wrestle:* literally 'contend as in the public games.' It sets forth, better than any other English word, the intense effort of the combatants. Same word, Col. i. 29, iv. 12, Lk. xiii. 24. In prayer we struggle with all our spiritual power against unbelief, and against our spiritual foes. Paul begs his readers to join with him and thus help him in this conflict. Verses 31, 32 expound *on my behalf*, by giving the purpose of Paul's request for their prayers. For interesting coincidences and marks of genuineness, see 2 Th. iii. 2, the only other Epistle written in prospect of a visit to Jerusalem; and Acts xx. 22f, xxi. 10ff, which refer to the visit Paul has now in view. In former days Paul made many tremble in Jerusalem. And now the very thought of Jerusalem fills him with fear. How well-grounded was his fear, we learn from Acts xxi. 27ff. *My ministry;* refers to *v.* 25. *Acceptable etc.* There was need for prayer lest the prejudices of the Jewish Christians should lead them to misunderstand the kindness of

the Gentile believers. Verse 32 gives a further purpose of these prayers. *In joy:* seeing the success of my ministry for the Jewish Christians, 2 Cor. ix. 12ff. *Through the will of God:* as in i. 10. *With you be refreshed:* i. 12. He looked forward to rest in the bosom of the Roman church after the conflict he foresaw at Jerusalem. The earnestness of Paul's request proves his firm belief that prayer avails to rescue us even from the violence of bad men; and therefore that such violence is under God's control. Cp. 2 Cor. i. 11; also Eph. vi. 19, Col. iv. 3.

33. Like §§ 46, 47, this section concludes with prayer. *The God of peace:* xvi. 20, 1 Cor. xiv. 33, 2 Cor. xiii. 11, Phil. iv. 9, 1 Th. v. 23. In face of the storm ready to burst upon him, Paul looks up to Him who dwells in perfect peace, and who gives peace to His people. We are at peace because the *God of peace* is *with* us, and keeps us.

Notice carefully the similarity in tone and subject-matter of §§ 48, 49 with § 2. In these sections more than anywhere else in the Epistle we come near to the heart and feelings of Paul.

SECTION L.

SALUTATIONS TO ROME.

XVI. 1—16.

I recommend to you Phœbe our sister, who is a deacon of the church which is at Cenchreæ;* [2] *that you may receive her in the Lord, in a manner worthy of the saints; and may stand by her in whatever matter she may have need of you. For she also has been a protector of many and of myself.* [3] *Salute Prisca and Aquila, my fellow-workers in Christ Jesus;* [4] *who on behalf of my life laid down their own neck; to whom not only do I give thanks, but also all the churches of the Gentiles.* [5] *And salute the church in their house. Salute Epœnetus†, my beloved, who is a firstfruit of Asia for Christ.* [6] *Salute Mary, who laboured much for you.* [7] *Salute Andronicus† and Junias† (or Junia‡), my kinsfolk and my fellow-labourers, who are of note among the apostles, who also were in Christ before me.* [8] *Salute Ampliatus†, my beloved in the Lord.* [9] *Salute Urban†, our fellow-worker in Christ, and Stachys†, my beloved.* [10] *Salute Apelles†, the proved one in Christ. Salute*

* Or, Minister. † Males. ‡ Female.

them of the household of Aristobulus †. [11] *Salute Herodian, my kinsman. Salute them of the household of Narcissus* †, *who are in the Lord.* [12] *Salute Tryphæna* ‡ *and Tryphosa* ‡, *who labour in the Lord. Salute the beloved Persis* ‡, *who laboured much in the Lord.* [13] *Salute Rufus, the chosen one in the Lord; and his mother and mine.* [14] *Salute Asyncritus* †, *Phlegon* †, *Hermes* †, *Patrobas* †, *Hermas* †, *and the brethren with them.* [15] *Salute Philologus* †, *and Julia* ‡, *Nereus and his sister, and Olympas* †, *and all the saints with them.* [16] *Salute one another with a holy kiss. All the churches of Christ salute you.*

1. 2. *Phœbe:* not mentioned elsewhere. These words seem to imply that she was the bearer of the Epistle. *Deacon:* see under xii. 7. She was appointed to do service in the church, probably by caring for the bodily wants of the poor and sick. *Cenchrea:* Acts xviii. 18: the eastern port of Corinth, five miles away. *In the Lord:* Phil. ii. 29. Notice the frequency of this and similar expressions in this chapter and Epistle. Paul expected that their union with the Master would prompt them to welcome Phœbe. *Worthy of saints:* as those who belong to God ought to receive a fellow-servant. *Protector of many:* probably in her office of deacon, by caring for their wants. That Phœbe was a sister, and still more, an office bearer, gave her a claim upon the kindness of the Roman Christians. That she had been a helper of many, and of Paul himself, gave her a special claim. And she would probably need their assistance.

3—5*a*. *Prisca:* or *Priscilla*, Acts xviii. 2: named before her husband in Acts xviii. 18, 26, 2 Tim. iv. 19. *Fellow-workers:* probably at Ephesus, 1 Cor. xvi. 19. They formerly left Rome because of an edict of Claudius. Perhaps after Claudius died the edict was no longer enforced. A year ago they were living at Ephesus, 1 Cor. xvi. 19. Consequently they had but lately arrived in Rome. *Their own neck.* They had probably, at the peril of their lives, saved Paul from the executioner's axe. This suggests how much of Paul's history is unknown to us. *But also all the churches.* By saving the apostle of the Gentiles, they had done a service to all the Gentile churches. Paul's words seem to imply that this service was known and acknowledged. *Church in their house.* So at Ephesus, 1 Cor. xvi. 19. Cp. Col. iv. 15, Philem. 2. Probably it was their custom, wherever they lived, to gather together their fellow-Christians in their house for mutual edification.

† Males. ‡ Females.

Notice that this small part of the Roman church is called a *church*.

5*b*—16. *Firstfruit:* viii. 23. *Asia:* the Roman province. So Acts. ii. 9, xvi. 6, Rev. i. 4, 11. *Laboured much for you:* understood by the readers, but not by us. *My kinsfolk:* Mk. vi. 4, Acts x. 24 : blood-relations. Paul would not state in this special and emphatic, and yet ambiguous, way the mere fact that they were Jews. Contrast ix. 3. *Fellow-prisoners:* Col. iv. 10, Philem. 23. *Among the apostles:* in the apostolic circle they were honourably known. *Before me.* Hence, while Paul was persecuting the church, he had Christian relatives. *Our fellow-worker;* i.e., with Paul and his colleagues. Cp. 2 Cor. ii. 14ff. In what way we do not know. *The proved one;* implies that his faith had been put to some special test. *Rufus:* perhaps the same as Mk. xv. 21. *And mine:* a remembrance of special and perhaps long-continued kindness to himself. *The brethren with them;* seems to imply a connection between the above-mentioned Christians. Whether it was of mere locality, or of joint Christian enterprise, we do not know. So *all the saints with them, v.* 15. *Holy kiss:* 1 Cor. xvi. 20, 2 Cor. xiii. 12, 1 Th. v. 26, 1 Pet. v. 14. *All the churches.* In many churches Paul doubtless said that he purposed to go to Rome. and received from them a greeting for the Romans. And in sending this salutation he knew that he expressed the feelings of all the churches.

That Paul knew so many persons in a city he had never visited, need not surprise us. For all sorts of people went to live in Rome. Two-thirds of the names are Greek. And even the Roman names might, as in the case of Paul, be names of Jews and Greeks. The case of Aquila suggests one way in which some others may have become known to Paul.

SECTION LI.

A WARNING AGAINST DIVISION.

XVI. 17—20.

I exhort you, brethren, to mark those who make the divisions and the snares, contrary to the teaching which you have learnt: and turn away from them. [18] *For the men of this sort do not serve our Lord Christ, but their own belly: and through their smooth-talking and fine-talking* they deceive the hearts of the guileless.*

* Or, Blessing.

[19] *For your obedience has come to all. In you then I rejoice. But I desire you to be wise in reference to that which is good, but pure in reference to that which is bad.* [20] *And the God of peace will crush Satan under your feet quickly. The grace of our Lord Jesus Christ be with you.*

17—19. *Divisions:* 1 Cor. iii. 3, Gal. v. 20. *Snares:* xiv. 13. Those who set Christian against Christian are setting a trap into which both themselves and those who follow them are likely to fall. *Contrary etc.:* explained in *v.* 18. Paul has taught us to serve Christ: these men are serving an altogether different master. *Turn away:* contrast xiv. 1. Weakness of faith is consistent with loyalty to Christ. This conduct is not. *For the men etc:* reason for turning away from them. The men who so act as to make divisions in the church are not doing Christ's work, but are seeking to gratify their own appetites. Men *serve their own belly* when they do this or that in order to fill or pamper it. Cp. vi. 12, Ph. iii. 19. They thus make their belly the directive power of life. Paul here uncovers the real source and tendency of all party spirit, viz., self-gratification; in this case, of a gross kind. *The guileless:* lacking, as the context implies, not only deceit, but wisdom. That innocent men are the victims, increases the guilt of the deceivers. Paul here applies to the men who make divisions the test applied in xiv. 6 to men who eat all things; but with different results. *For your obedience*, and *in you then:* in contrast with the guileless, who are led into disobedience. *Has come to all:* 1 Th. i. 8. Cp. Rom. i. 8.

20. *The God of peace:* xv. 33. From the authors of discord, Paul turns to the Author of peace. *Satan:* the real and superhuman author of all confusion, in contrast to the God of peace. Only here in this Epistle. See under 2 Cor. xi. 15. *Will crush Satan etc.;* recalls the first promise, (Gen. iii. 15,) which is in part fulfilled in each victory over evil. *Under your feet:* our feet will crush Satan, but only as God makes them strong to do so. *Quickly:* as soon as the enemy comes. *The grace etc.:* may you live in the favour of our Master, Jesus Christ.

That Paul refers to this subject only for a moment at the end of his letter, seems to imply that the evil had hardly appeared in Rome. That this reference is found in a letter probably written from Corinth, where divisions were rife, (1 Cor. i. 11, 2 Cor. xi. 11ff,) is a mark of genuineness.

SECTION LII.

SALUTATIONS FROM CORINTH: AND DOXOLOGY.

XVI. 21—27.

Timothy my fellow-worker salutes you, and Lucius and Jason and Sosipater, my kinsmen. [22] *I, Tertius, who wrote the letter in the Lord, salute you.* [23] *Gaius, the host of me and of the whole church, salutes you. Erastus, the steward of the city, salutes you; and the brother Quartus.*

[25] *To Him that is able to establish you according to my Gospel and the proclamation of Jesus Christ, according to the revelation of a mystery kept in silence for eternal ages,* [26] *but manifested now, and made known, through prophetic writings,* according to the command of the eternal God, for obedience to faith, for all the nations,† [27] to the only wise God through Jesus Christ; to whom be the glory for ever and ever. Amen.*

Verse 20 seemed to be the end of the letter. But after writing it, Paul either receives or remembers the salutations which follow. He adds them as a postscript; and then concludes again with a doxology.

21—23. *Timothy my fellow-worker:* Acts xvi. 3, xvii. 14f, xviii. 5. When Paul started from Corinth for Jerusalem, (Acts xx. 4,) Timothy was with him. *Lucius:* same name in Acts xiii. 1. *Jason:* same name in Acts xvii. 5. Whether they were the same men, we cannot tell. *Sosipater:* may be the same as Sopater, Acts xx. 4. *My kinsmen:* as in *v.* 7. In our total ignorance of Paul's family, we need not wonder that he had three relatives in Corinth and three in Rome. *Who wrote the letter.* The use of a secretary is also implied in 1 Cor. xvi. 21, 2 Th. iii. 17. Paul allows Tertius to insert the greeting in his own name. *Gaius:* perhaps the same as 1 Cor. i. 14. If so, his name confirms our inference that this letter was written from Corinth. Same name in Acts xix. 29, xx. 4. It was very common. *Of the whole church.* Perhaps the church-meetings were at his house: or he may have entertained many of the members. *Erastus;* can hardly be the same as Acts xix. 22. The name was so common that we cannot tell whether he was the same as 2 Tim. iv. 20. *Steward:* in charge of the city finances.

* Or, Scriptures. † Or, Gentiles.

This mention of a Christian in an influential position confirms 1 Cor. i. 26, 'not many mighty.'

Verse 24 is spurious. Of *vv.* 25–27 Origen says in his commentary: "In other copies, i.e., in those which have not been desecrated by Marcion, we find this passage itself differently placed. For in some MSS., after the place we have mentioned above, viz., 'But all that is not of faith is sin,' joining on at once is read, 'But to Him that is able to establish you.' But other MSS. have it at the end, as now placed." The verses are so found in the Alexandrian MS. and in a majority of the later existing MSS. A few MSS. have them in both places; and a few in neither. But the authority of all the oldest MSS. but one, of the oldest versions, and of Origen, the earliest commentator, puts it beyond doubt that the verses are genuine, and that their common place is the right one.

25. Paul put his usual farewell in *v.* 20. Hence, instead of repeating it, he concludes with a doxology. Cp. 2 Pet. iii. 18, and especially Jude 24. In view of the various perils of his readers, Paul looks up to the supporting power of God. *Establish:* i. 11. *According to my Gospel:* ii. 16. God is able to maintain you in spite of all adversaries, in a faith and spiritual life corresponding with the good news which I announce. *Proclamation:* as in ii. 21. That the good news announced by Paul is also a proclamation made by Christ, the special herald of the eternal King, is a sure ground for expectation that God will *establish them etc. According to the proclamation, etc.;* points to the authority of Paul's Gospel, as a proclamation of a divine herald: *according to a revelation etc.;* points to its importance as a revelation of an eternal secret. *Revelation:* i. 17. *Mystery:* xi. 25. In the Gospel God reveals, to those who believe it, a purpose kept in silence during eternal ages, and unknown now except as taught by the Spirit of God, viz., that without respect of nationality God will save all who believe. Cp. Eph. iii. 2ff.

26. *Manifested:* i. 19. The secret was publicly set forth by the coming and preaching of Christ. *Now;* suggests the great privilege of gospel days. *Made known:* entered into the mind of men. 'Kept in silence,' *manifested*, and *made known*, expound 'revelation.' *Prophetic writings:* means by which the gospel secret was conveyed to the mind of men. Cp. i. 2, iii. 22. The early preachers proved that Jesus was the Christ, and thus made known the truth of the Gospel, by showing that in Him were actually fulfilled the Old Testament descriptions of the Messiah. Cp. Acts xviii. 28, 2 Tim. iii. 15. Thus the Old Testament played a part in reference

to the Gospel unknown to us who received the Old and New at the same time and with equal authority. *According to the command etc.;* reminds us that Paul preached by God's bidding. Cp. Tit. i. 3. *Eternal God:* who formed the purpose from eternity. *For obedience to faith:* i. 5 : purpose of the divine command to preach the Gospel. *For all the nations:* persons embraced in this purpose.

27. *The alone wise God.* All wisdom, even that of the eternal Son, flows from the Father. He alone is in Himself *wise.* In the purpose of salvation we see His wisdom. So xi. 33. *Through Jesus Christ:* through whom alone God manifests His wisdom. If we bow before the Father as alone wise, it is because the Son was born, and died, and rose, and lives within us. Cp. viii. 39, 'love of God which is in Christ Jesus.' *To whom:* to the Father, the great Object of Paul's present thought. *For ever and ever:* literally, *to the ages of the ages,* the ages whose moments are ages.

Compare carefully Jude 24f, which I read and translate thus : 'To Him who is able to guard you from stumbling, and to set in the presence of His glory blameless, in great joy ; to Him who alone is God, our Saviour through Jesus Christ our Lord, be glory, greatness, might, and authority, before all time, and now, and for all ages. Amen.'

Paul turns from the perils around to Him whose power is able to preserve the Roman Christians unmoved amid all. He is encouraged by remembering that what he desires for them is but a realisation of that which Christ was sent forth from God to proclaim, and an accomplishment of a divine purpose which, after lying hid in the mind of God for eternal ages, had in their days been revealed. He remembers that to prepare the way for the Gospel the prophets had written, that the Gospel was preached by the command of God, and in order to lead all men to obey God. A contemplation of this eternal purpose, and of the means by which God slowly but surely advances to its realisation, calls forth praise to the all-wise God. But Paul cannot ascribe praise to the Father without speaking of Him through whom alone the light of the Father's wisdom has fallen upon our race. And while he praises the might and wisdom of God, he knows, with heartfelt approbation, that the song of praise will go up for ever.

Thus this glorious Epistle leaves us gazing into the endless succession of ages whose moments are ages, and listening to the song which throughout each successive age will rise with louder and with sweeter note to Him Who, before the ages were, formed

for us, whom He foresaw in sin and ruin, His wondrous and costly purpose of salvation and life, Who throughout the successive ages of the earlier Dispensation carried His purpose towards and to its historic completion in Jesus of Nazareth, and Who now day by day carries forward the same purpose by His Spirit in the hearts of us His children until that day when we and Paul and the whole family of earth and heaven shall join in that anthem of praise whose notes from afar, as the weary pen of the Apostle falls from his hand, are already ringing in his ears.

ADDITIONAL NOTE on Rom. iii. 24, p. 117.

The present participle, *being justified*, introduces a proof, as in 2 Cor. iii. 14, v. 19. That justification is obtained *as a gift*, and by means of the costly ransom of Christ's blood, proves how utterly we 'fall short of the approbation of God.' Paul could not say, 'having been justified:' for this would not be true of 'all,' who 'sinned.' Moreover, he is speaking of the general proclamation of the Gospel: not yet of its acceptance by individuals. The present participle here is analogous to 'reconciling the world' in 2 Cor. v. 19. 'In Christ' incarnate, God was already engaged in the work of reconciling men to Himself. And His purpose of reconciliation embraced the whole 'world.' Cp. Jno. iii. 16f. Just so, since righteousness 'has been manifested for all who believe,' Paul may correctly say here that, in the death of Christ and in the proclamation of the Gospel, all men are in process of receiving justification; although the process will be completed only in those who believe. Cp. ii. 4. The word *justified* in the past tense is not found until *ch.* v., where Paul begins to speak of the actual and completed justification of individuals, first (in *v.* 1) as a matter for personal attainment and afterwards (*v.* 9) as already enjoyed. In iii. 24, the present participle is specially appropriate for a blessing proclaimed, but not yet spoken of as actually enjoyed. Its use here accords admirably with my exposition of v. 1. See p. 150.

DOCTRINAL RESULTS.

DISSERTATION I.

PAUL'S VIEW OF THE GOSPEL AND OF CHRIST.

1. We will now continue the argument of Introd. iii. We there proved that the Epistle as it stands before us in the English Version is a copy, correct within certain specified limits, of a letter actually written by Paul. Therefore, while studying it, we have been in the presence, and have listened to the voice, of an apostle. We will now gather together and ponder his testimony about the teaching and the claims of Jesus.

2. Since the worth of evidence depends very much upon the character of the witness, we will first consider the evidence about himself which in this Epistle Paul has unconsciously given.

We notice his wide range of thought, and his careful observation of men and things. He sees in the natural world a revelation of God to all mankind, i. 19f : and in the groans of the lower creatures he hears an unconscious prophecy of deliverance, viii. 19ff. In the folly and shame of heathendom he finds proof of the anger of God, i. 21—32. He has pondered the mode of God's government of the Gentiles ; and is prepared to admit the excellence of some of their actions : ii. 14f, 26f. He has considered the claims of the rulers of the state, and the origin of their authority : xiii. 1—7. All this betrays, not merely a man who was born, and for many years has lived, among idolaters ; but one who has not thought it beneath him to make them an object of study.

We also notice his complete freedom from Jewish, and from anti-Jewish, prejudice. He gives the Gentiles credit for occasional obedience ; and shows that in many cases the greater knowledge of the Jews did but increase their guilt : ii. 17—29. He recognises the great advantages of Israel ; but declares that the heathen are without excuse : iii. 1, ix. 4f, i. 20. We observe the impartiality with which he looks at both sides of a question, and gives to each man his due ; e.g., his words in *ch.* xiv. to the weak and to the

strong. And we notice his readiness, although claiming apostolic authority, to reason out the matters brought before his readers. Even his outbursts of exultation take the form of argument.

We are strongly impressed, not only with the intellectual power and the fairness of Paul, but with his moral grandeur, and with his intense earnestness. Everything in the Epistle bears the stamp of reality. The writer is evidently a good man ; and believes, and is deeply moved by, all he says. It is equally certain that he has had abundant means of information : for he has been the colleague both of the murderers, and of the chosen disciples, of Jesus. In the noonday of life (Gal. i. 13, Acts ix.) he found reasons for leaving the former and joining the latter.

We have therefore in Paul a witness who has had ample opportunities of knowing the truth, a man of keen observation and impartial judgment, and of undoubted honesty. What does he say about the teaching and the claims of Jesus ?

3. We notice that the whole Epistle is a development of FIVE GREAT DOCTRINES. See p. 263 ; and pp. 115, 121, 183, 187, 225. Of these, Nos. 1, 2, 5, are explicitly asserted in iii. 22, 24f, viii. 4 : No. 3 is implied in the argument of vi. 2—10, and No. 4 in the exhortation of vi. 11. No. 1, Justification through faith, is by far the most prominent. It is formally asserted in i. 16, at the beginning of the Epistle : it is supported in DIV. I. by a proof that apart from the Gospel all men are exposed to punishment ; and is supplemented in DIVISIONS II. and III. by Doctrines 2 and 3, Justification through Christ's death, and Sanctification in Christ, which show how Justification through faith is reconciled with the justice and with the holiness of God. Doctrine 4. Sanctification through faith, is a development of Doctrine 1. And Doctrine 5, Sanctification through the Holy Spirit, is implied in Doctrine 3, viewed in the light of man's felt inward bondage to sin. In DIV. IV., Doctrine 1, and the results which have followed its promulgation, are shown to be in harmony with the earlier revelation. DIV. V. is for the most part an application of Doctrine 3 to sundry matters of practical life. Thus the entire Epistle is a development, in view of the character of God and the facts of human nature and the earlier revelation, of the great foundation doctrine of i. 16. This doctrine, thus developed, is the Gospel of Paul, ii. 16, xvi. 25 : it is the good news he everywhere announced, and for which he claimed the belief of all men.

4. No one who reads this Epistle can doubt for a moment that Paul himself fully believed these great doctrines. And it is evident

that they aroused the deepest emotions of his heart, and were the directive principle of his life. This is proved by the bright and peaceful hope and the exultant joy which gild these pages, a joy undimmed by the hardship and peril (viii. 35f, xv. 31f) which have left their mark on the Epistle. For Paul's belief of these doctrines was the ground of all his hope and the source of all his joy. And of the sincerity of his belief he gave proof by passing, in the midst of a public career, from the ranks of the persecutors to those of the persecuted.

5. We now ask, How came Paul to believe these doctrines? and on what grounds did his belief rest? Since the Gospel proclaims pardon from God, it is evident that nothing less than a revelation from God is sufficient ground for belief of it. And we have not, in the case of the Gospel, a universal revelation like that which makes known to every man the eternal principles of right and wrong. Elijah and Isaiah needed no proof for their moral teaching: because they did but re-echo a voice of authority which speaks in every heart. But the Gospel rather contradicts than re-echoes the voice within. For it proclaims life for men whose conscience proclaims that they deserve to die. Therefore no intelligent man will believe the good news of life unless it be supported by an authority equal to that which has already proclaimed his condemnation.

We have seen that Paul accepts these doctrines with perfect confidence, but gives no proof of them. That such a man accepted such doctrines, is a mental fact which requires explanation. We therefore ask, On what grounds did he accept them?

6. In Gal. i. 11f Paul declares emphatically that he received the Gospel from Jesus. And this is the only explanation, and a complete explanation, of the perfect and serene confidence with which in this Epistle he asserts without proof the doctrines of the Gospel. Consequently, the intensity of Paul's conviction of the truth of these doctrines is a proof of the firmness of his belief that they were taught by Jesus; and an evidence, though not perhaps a complete proof, that they were actually taught by Jesus. We have seen that this evidence is confirmed, and the proof thereby afforded raised to absolute certainty, by the fact that the same doctrines, or doctrines equivalent, were held by all the New Testament writers, and were expressly attributed to Jesus in four widely different memoirs which have come down to us. See pp. 115, 121. Therefore, whatever we may think of the claims of Paul and of Jesus, we are compelled to admit as an historical fact that these doctrines were actually taught by Jesus.

7. The Fundamental Doctrines of this Epistle have now been traced to the lips of Jesus. We therefore ask, How came Paul to accept the simple authority of Jesus as sufficient proof of the truth of these important doctrines? To answer this question we will consider Paul's view of the work and nature of Jesus.

Throughout the Epistle Paul betrays a perfect confidence that Jesus of Nazareth is the promised Messiah, by using the word 'Christ' as though it were His proper name.

Jesus Christ is, in Paul's view, the channel of blessing from God to man, of blessing designed for all, and actually received by many: v. 15—19. Through Christ, Paul was reconciled to God, made an object of God's favour, and called to be an apostle: v. 11, 1, i. 5. Through Christ, Paul now exults in God, and will hereafter reign in life: v. 11, 17. In Christ, he has been made free from the power of sin: viii. 2. His present life of devotion to God springs from union with Christ's resurrection life: vi. 11. Hence it is through or in Christ that God manifests His infinite wisdom and love, xvi. 27, viii. 39; and through Christ Paul's praises go up to God, i. 8, vii. 25. Through Christ, God will judge the world: ii. 16. Justification is attributed specially to the death of Christ: iii. 24f, v. 9f. The mention of blood implies a violent death: and vi. 6 teaches that the violence took the form of crucifixion. To this death Christ submitted deliberately, by the will of God, for our good and to make us Christ's servants: iii. 25, v. 6ff, xiv. 15, 9. The need for so costly a means lay in our sins, iv. 25; looked upon in the light of the justice of God, iii. 26.

That Jesus is the channel of blessing from God to all mankind, proves that His relation to God is altogether different from ours. Paul's teaching therefore puts Him at an infinite distance above us. That Christ died because of our sins, and that His death saves us from sin, proves that, while all others (iii. 23) have sinned, He is sinless. This is confirmed by viii. 3, 'in the likeness of the flesh of sin.' Again, that the death of one man made it consistent with the justice of God to offer salvation to all men, proves that in essential worth the one man surpassed the entire race. The difference between Christ and ourselves is further seen in the frequently recurring words, 'in Christ.' Speaking of a man of flesh and blood who lived in Paul's own day, and who is now dead and gone, Paul declares Him to be the vital element in which the people of God are, xvi. 7, 11; and live, vi. 11; and exult, xv. 17; and speak, ix. 1; and write, xvi. 22; and work, xvi. 3, 12. The Spirit of God is the Spirit of Christ: and the presence of the Spirit

of God is the life-giving presence within us of Christ Himself: viii. 9f. Although Christ is absent in body, He is still (xiv. 8, xvi. 18) the Master whom we obey, and before whom we stand.

Having learned that Jesus is infinitely above us, we are not surprised to find Him placed by Paul infinitely near to God. That one Man died to save a race of men, is said (v. 6ff) to be a wonderful proof of God's love to the race. Therefore the one Man stands infinitely nearer to God than the race He came to save.

We notice also that six times Christ is designated by the definite term 'The Son of God,' and twice by the still more definite term 'His Own Son;' and that the relation to the Father expressed in these words is appealed to in v. 10 as proof of God's love to us, and in viii. 3, 32, implicitly, as proof of the earnestness of His purpose to bless us. And everywhere the title 'the Son of God' is one of great and peculiar dignity. This implies that Jesus is the Son of God in a sense which marks Him off from us, and which proclaims the nearer relation to God which raises Him infinitely above us, and made Him an appropriate channel of unique and infinite blessing from God to all mankind.

The word 'Son' suggests the idea of origin. Consequently, the use of the term 'the Son of God' to mark off the infinite difference between Jesus and us, implies that He differs from us, not merely in being alone sinless amid a race of sinners, but in the mode of His derivation from the One Father (Jno. xx. 17) of Him and of us.

Again, the unique position held by Christ in this Epistle, and His unique relation to the Father arising from His unique mode of derivation from Him, suggest at once and irresistibly that the title 'the Son of God' marks Him off not only from us, but from the sinless ones in heaven. Paul finds it sufficiently definite to say that He whom God sent into the world was 'His own Son.' This implies Christ's pre-existence as, though not yet incarnate, the Own Son of God. Therefore, apart from the incarnation, this title belongs to Him in a peculiar sense. We also notice that in this Epistle the angels are completely out of sight; except that Christ's love assures Paul that even they are not strong enough to injure him. In the presence of 'the Son' we feel instinctively that we bow before One whom even the Cherubim (Rev. v. 8) worship with humble adoration.

This inference is confirmed by Col. i. 15—18, where Paul declares that 'the Son of His (God's) love' is 'First-born before every creature,' because 'by His agency and for Him' were created the

various and shining ranks of the celestial hierarchy. Thus, across the infinite gulf which separates the Creator from even the noblest and earliest of His creatures, and infinitely near and dear to the Father, Paul's faith beheld His Master.

A similar faith finds expression in the 4th Gospel, written, we have good reason to believe, by the beloved Apostle John. Whatever has come into being was made (Jno. i. 1—3) by the Word, the Only-begotten, who is called God with God in the beginning. Probably genuine is the reading of i. 18 which calls Him 'God Only-begotten.' Jesus is represented as accepting from Thomas (xx. 28) the august title 'My Lord and my God.' The Son declares (v. 19) that He does whatever the Father does, has (xvi. 15) whatever the Father has, and (x. 30) is One with the Father. The Jews understood (v. 18, x. 33) that by so speaking He was 'making Himself equal to God.' Yet the writer, careful at other times (ii. 21, xxi. 23) to guard his Master's words from misconstruction, does not say that in this case they were misunderstood. We notice that in the 4th Gospel, as in the Epistle before us, the Saviour's dignity is usually conveyed by the title 'Son of God.'

The same title is given to Him as one of great and unique dignity in Mt. iii. 17, iv. 3, xiv. 33, xvi. 16; Mk. i. 1, 11, iii. 11, v. 7, ix. 7, (xii. 6,) xiv. 61; Lk. i. 32, iii. 22, iv. 3, viii. 28, ix. 35, x. 22; Acts ix. 20; Heb. i. 2—8, iv. 14, v. 5, 8, vi. 6, vii. 3, 28, x. 29; Rev. ii. 18. These quotations prove indisputably that, among the early Christians, Christ bore this title as one of special honour.

The title 'Son' implies derivation. And that the being of the Son is derived from the Father we are expressly taught in Jno. v. 26, 'Just as the Father has life in Himself, so also to the Son has He given to have life in Himself; and in vi. 57, 'I live because of the Father.' Cp. Col. i. 19. This by no means implies inferiority or later origin; but only that the Son is the infinite Outflow of an infinite Source.

The word 'Son' implies, not only derivation, but subordination. And we find throughout this Epistle the absolute subordination of the Son to the Father. The simple word 'God' designates the Father, even in distinction from Christ: v. 8, 11, etc. It is by the Father, (iii. 25,) and to realise the Father's purpose, that Jesus was set forth as a sacrifice. It is to the Father that we are reconciled, through the Son: v. 1, 10. The Father is the Author of Christ's resurrection, iv. 24, vi. 4, x. 9. And it is to the Father that Paul's songs of praise go up: xi. 33ff, xvi. 25ff. Compare also 1 Cor. iii. 23, viii. 6, xi. 3, xv. 28.

This subordination is even more conspicuous in the 4th Gospel. 'The Son cannot do anything of Himself:' He can do nothing 'except what He sees the Father doing:' Jno. v. 19, 30. As He hears He judges: for He seeks not His own will but the will of Him that sent Him. The Son declares: (xiv. 28:) 'My Father is greater than I.'

All this confirms the historical correctness of the 4th Gospel. For, the words there attributed to Christ, or words equivalent, are the only conceivable source of the conception of Christ revealed in the language and arguments of this Epistle; whereas the words of Christ there recorded explain all that Paul says here. Thus the recorded words of Jesus are implied in, as being the only conceivable explanation of, the teaching of Paul. (In Mt. xi. 27*b*, Mk. xii. 6 we have an important coincidence.) It is also evident that John and Paul were in complete accord in their view of Christ: and their concord can be accounted for only by admitting that Christ claimed the infinite dignity which for reasons to them sufficient they conceded to Him.

Observe that in this note we have studied, first, Christ's relation to our salvation, and then His essential relation to God. This is the best order. We thus advance from that of which Paul speaks most frequently and most clearly, to that of which he speaks with less frequency and fulness. Only through the flesh of the historic Jesus, through the veil rent for us, do we see the glory of the eternal Son of God.

To resume our argument. We have seen that Paul accepted, in the noonday of life, the great fundamental Doctrines of this Epistle; and that they took hold of his mind and heart so firmly that they carried him with a song of triumph through a life of hardship and peril. We saw that Paul's belief of these doctrines rested entirely on the authority of Jesus. And we sought to know something of the teacher whose word was sufficient to inspire a man like Paul with confidence so complete. Paul's firm belief of the Gospel is now explained by his equally firm belief that Jesus is the Son of God.

8. This explanation, however, sufficient as it is for the point in question, by no means satisfies us. For it has brought us face to face with a far more wonderful mental fact which also demands explanation. How came it that Jesus stamped on the mind of Paul the profound impression which we have just traced as reflected in the pages of this Epistle? We have before us a man of the highest mental power and moral worth, a man of that class

which is least prone to hero-worship. Yet in the presence of Jesus of Nazareth, a fellow-countryman who in his own day and his own city had died in the prime of life, he bows with humble submission as to one the latchet of whose shoe he is not worthy to stoop down and unloose. This absolute submission to Jesus made itself felt while we were but as yet on the threshold of the Epistle, and it breathes in every page. There is no trace of familiarity, or of that equality of manhood which no human distinctions can altogether efface. But there is everywhere a consciousness of the honour of being the servant of a Master so illustrious. In another Epistle (2 Cor. ii. 14) we shall find that Paul counts it an honour to be led as a captive in the triumphal procession of so mighty a conqueror.

For this profound submission, I seek an explanation and a cause. Who was Jesus? how came He to obtain such ascendancy over such a man as Paul? Certainly Jesus did something infinitely greater than anything Paul could do; and thus compelled him to bow as in the presence of one infinitely greater than himself.

Our wonder is increased by the fact that Jesus and Paul never came into personal contact. Only by hearsay did Paul know Jesus. Consequently, the influence of Jesus over Paul cannot be attributed to the divine purity and beauty of the life of Jesus. For an impression thus produced could not, by words, be conveyed in sufficient force to produce the effects which we see in Paul. The question then remains, What had Jesus done, so utterly surpassing all that Paul could do, to lead captive, in complete and willing submission, the author of this wonderful Epistle? The devotion of Paul to Jesus is an historical fact, which rests as a fact on evidence the most conclusive, and which demands explanation. It is a known effect; and implies the existence of a sufficient cause.

9. Paul himself gives us the explanation, and points to the cause. He began the Epistle by saying that Jesus was marked out as Son of God, by resurrection of the dead. The resurrection of Jesus is the ground and the matter of the faith which saves: iv. 24f, x. 9. Our new life is a union with the life of the risen Christ; and is therefore a result of the resurrection: vi. 4, 9ff, vii. 4, xiv. 9. That Jesus rose is a pledge that none can tear us from His arms, and that our own dead body will be raised from the dead: viii. 34, 11.

All this proves, not only that Paul fully believed that Jesus rose, but that his belief exerted a great influence upon his inward and outward life. It is easy to believe with confidence, even upon trivial evidence, a matter which is of no moment to us. But the

mind of an intelligent man will not be at rest in a matter vital to him unless he have what his best judgment pronounces to be sufficient proof. To Paul everything depended upon the fact of Christ's resurrection. For this was the ground of his confidence in Jesus, and of his belief of the Gospel. Therefore Paul's absolute devotion to Christ, and the perfect peace which reigns over the entire Epistle, and the glowing exultation which irradiates every page, prove that he had what he thought to be sufficient evidence that Jesus rose from the dead.

The absence from this Epistle of any attempt to prove that Christ rose, shows plainly that Paul's confidence was shared by the men around him. Writing to Christians at a distance, whom he has never seen, he takes for granted this great article of the Christian faith. We have thus in this Epistle an indirect but complete proof of the unanimity of the disciples of Jesus, Jews and Gentiles, in belief that their Master rose from the dead. And this proof is confirmed by the confidence with which the various New Testament writers speak of the resurrection of Christ as an undoubted fact.

Paul's profound submission to Jesus is now explained. If he believed that He whom the thousands of Jerusalem saw dead upon the cross had come back in triumph from the grave, that He had trampled under foot the tremendous conqueror before whose approach the mightiest on earth tremble and bow, we wonder not that in His presence even Paul bowed with humble reverence. And if he believed that Jesus came back from the grave in order that through its shattered portal there might shine upon His murderers and upon the world the smile of a pardoning God, we wonder not that Paul's profound submission was raised to rapturous devotion. It may be that in this belief we are unable to share. It may be that we look upon the Apostle as a dupe and a fanatic. But we cannot deny that in this belief we have an explanation, the only conceivable explanation, of Paul's supreme and undeniable devotion to Jesus.

10. We have now before us three mental, but in a correct sense historical, facts; viz., Paul's belief that the Gospel is true, that Jesus is the Son of God, and that Jesus rose from the dead. Each of these beliefs rests, as a mental fact, upon unquestionable historical evidence. The first is accounted for by the second; the second, by the third. And the third, bearing the weight of the first and second, now demands explanation. Only two suppositions are possible. If Jesus actually rose, the fact of His resurrection

will abundantly account for Paul's confident belief that He rose. In this case, we can easily conceive that, even while persecuting the church, the evidence of the resurrection of Jesus pressed with increasing weight upon his mind ; that his contact with Christians, hostile though it was, furnished additional evidence day by day ; that he was unable, even by reckless loyalty to Judaism, to shake off the growing conviction which this evidence produced ; and that the appearance of the Risen One on the way to Damascus broke down at last every barrier which prejudice and interest had erected, and brought him in humble penitence to the feet of Jesus. It is true that this explanation implies, not that the laws of Nature were suspended even for a moment, but that certain natural forces which now work irresistibly in all the dead were in the case of Jesus neutralised (as certain chemical forces are constantly neutralised by the presence of animal life) by the presence or return of a higher life ; so that what would have been in all others a final separation of body and spirit was in Him but a transient sleep.

If we reject this supposition, we are compelled to believe that a man whose last words were spoken in agony from a cross produced, with or without design, in the minds of thousands of Jews, a full conviction that he had trampled death under foot, and risen in triumph to the skies ; and that he produced this conviction in the mind of a friend of his murderers, a citizen of Jerusalem, a man of accurate observation and calm judgment. Nay more. So thorough was the conviction thus produced, that it became the mainspring of a life of unwearied toil and benevolence. For it is certain that Paul's belief of the resurrection was the ground of that confidence which moved him to preach the Gospel. The result of his preaching, and of the preaching of others who shared his belief, is before us to-day. All the results which Jesus and Christianity have produced in the world have been produced through the agency of men who believed that Jesus rose from the dead, of men who, but for this belief, would have produced no results at all. And no man can deny that Christianity, in spite of the corruptions with which it has been soiled, and therefore weakened, by contact with a corrupt world, nevertheless saved the world from the utter dissolution to which in Paul's day society was evidently hastening. Consequently, if we deny the resurrection of Christ, we are compelled to admit that a delusion has saved the world. Mark now the alternative. We must believe either that there was present in the human body of Jesus a life mightier than the life which lives in us, and that this mightier life rescued His body from the corruption to which all

other bodies succumb ; or that the eternal law which says that truth is good, has been, not merely suspended for a moment, but for centuries set aside ; that error has been better in its effects than truth, and that a mistake has saved the world. Rénan says that the passionate love of a demented woman (Mary of Magdala) gave to the world a resuscitated God. He might have said that she gave to the world a resuscitated humanity.

On p. 9, I have given an illustration of the historical difficulties involved in a denial of Christ's resurrection.

11. If we accept the historical fact of the resurrection of Jesus, we shall not hesitate to acknowledge that He is the Son of God : for none can deny that He claimed to be such. If we acknowledge His claim, we shall believe with perfect and well-grounded confidence the great Doctrines of this Epistle ; for it is certain that they came from His lips. And if we accept these Doctrines as the authoritative voice of God, Paul's arguments will force us to accept the teaching of the whole Epistle as of equal authority : for the whole is a logical development of these great Doctrines. Thus all depends, now as in Paul's day, (1 Cor. xv. 17,) upon the question whether Jesus rose from the dead. In our fight for revelation, we pass by all other miracles, and take up an impregnable position by our Master's empty grave. If He rose, our hope rests on an immoveable foundation. If He did not rise, I cannot see on what worthy foundation can rest an intelligent assurance of God's favour and of future glory.

Observe that all these great fundamental Doctrines are within the comprehension of all men ; that they have a practical bearing upon the heart and life of all ; and that they meet the spiritual necessities of all men. They thus bear witness that they come from the common Father of all men.

12. Such is the historical evidence for the great Doctrines assumed in this Epistle. But it is not the whole evidence. Indeed, our verdict upon the sufficiency of this historical evidence will probably be determined by other evidence found in our own hearts and lives. This we may call the subjective, the former the objective, evidence for the Gospel. It is true that the Gospel is not, like the Name of God, written upon the face of Creation ; nor, like the Law, written in man's heart. The manifestation of the good news (iii. 21) was reserved for the coming of the Christ. But it nevertheless receives testimony both from Nature and from the Law. For it reconciles God's goodness towards mankind, as revealed in Nature, (Acts xiv. 17,) with His anger against sinners, as revealed in the Law.

Do as we will, we cannot silence the voice of authority which speaks in our hearts and forbids us to be at rest while we continue in sin. Do as we will, we cannot save ourselves from sin, or wipe out the condemnation written within. Of this universal consciousness of impurity and guilt, the heathen world, classic and modern, affords abundant proof. Yet Nature tells us that God is good. But, left to ourselves, we cannot think of Him without fear. All this prepares us for a Gospel which proclaims salvation from the punishment and power of sin, by the free gift and by the power of God. And so sacred do we feel the eternal principles of reward and punishment to be, that we are not surprised that the proclamation of pardon, which seems to set aside these principles, is accompanied by a manifestation, the most tremendous we can conceive, of God's hatred to sin. It is easier to believe the story of the cross than to believe that this story was invented by man. And when we have felt that we can be saved from sin only by a moral power infinitely greater than the moral forces we find within us, we are prepared to hear that this mightier power has taken historic form in the resurrection of Jesus. But it seems to me that if we have never felt our need of a deliverer greater than ourselves, we shall accept any historical explanation, however absurd, rather than believe that God has put forth on our behalf a power altogether needless. In this case, however, the apostles' belief that Jesus rose, and the results of their belief, will remain as a phenomenon unparalleled in history, and as an enigma which no man can solve.

Many of my readers have a still better inward proof. They have dared to believe these doctrines: and have found that in proportion to their belief they have received an inward moral power which carries them along in the path marked out by the principles of morality written within. To them the Law not only has been, by revealing their moral weakness and their danger, a guardian slave (Gal. iii. 24) which has led them to Christ; but each day affords, by marking out authoritatively the paths of right and wrong, an abiding proof of the divine origin of that Gospel which gives them moral strength to walk in the path thus marked out. They have thus, to some extent, put to the test the assertions of the Gospel, and have found them to be true. The evidence on which at the first they believed the Gospel and accepted Christ as a Saviour from sin, was rational, and sufficient for their need then. And the fuller evidence which they have since received, evidence increasing day by day as each fresh trial reveals the sufficient grace and power of God, will enable them to approach the last great foe,

the dread conqueror of man but himself conquered by the Son of Man, without fear and with a shout of triumph and a song of praise to Him who has given them the victory.

DISSERTATION II.

PAUL'S VIEW OF THE WAY OF SALVATION.

Since the practical effect of the objective evidences for the Gospel depends upon our own inner life, we will now try to reproduce the picture of the Christian life given in this Epistle.

1. *Man unsaved.* Paul justifies the universality of the gospel proclamation by saying (iii. 23) that without exception all men have sinned. He indiscriminately singles out a man, and tells him (ii. 1) that he not only has sinned, but is sinning. Consequently, whoever judges his neighbour condemns himself. Sin is a burden under which all lie, iii. 9; and from which no man can save himself by future obedience, iii. 20. Therefore the whole world stands before God without excuse, and condemned: iii. 19. Paul and his readers were themselves formerly sinners, and enemies who needed reconciliation to God: v. 8ff. Since the Roman Christians were personally unknown to Paul, what he says of them must in his view be true of all mankind.

Again, sin was not only an act committed, but a master whom they obeyed, and to whom they presented their powers to do that which the law forbids: vi. 17, 19. Their past conduct now covers them with shame, vi. 21. Yet while committing sin they knew and approved the right. But the master whom they served was a power dwelling within them, and forcing them to do that which their better self detested: vii. 18—23. In their own body sin had set up its throne, vi. 12. And so complete was its sway, that they accepted the tendencies of their bodies to be the purposes of their mind, although these tendencies were against God and towards destruction: viii. 5ff. From this fatal bondage they could not free themselves, vii. 24. All this was, in Paul's view, consistent (ii. 26f) with occasional and praiseworthy obedience.

2. *The Law.* As a means of leading men to take the first steps in the way of salvation, God gave the Law. Some of Paul's readers read it in the pages of the Old Testament. All had read it from childhood as written by God on the tables of their own hearts, ii. 15. The power of sin, as described above, was a result of their posses-

sion of this universal law. It was given to reveal the nature of sin, that men might fear and hate it, and turn from it; so that salvation in its successive steps might be the realisation, not only of God's eternal purpose, but of man's earnest and intelligent desire.

The Law was given to reveal to all men the punishment which God will inflict on all sinners, and to which therefore all men are exposed, iii. 19; in order that all may seek to flee from the wrath to come, and may resolve to abstain in future from actions of which the consequences are so terrible. Thus, by means of the Law given to all men, God exerts upon all an influence leading them towards repentance, ii. 4. Again, the Law was given to reveal, not only the consequences, but the power, of sin. It does this by forcing Adam's children to imitate their father's trespass: v. 20, vii. 8. The Law gives to the inborn principle of sin a living power; and thus becomes the instrument with which sin brings us under condemnation to eternal death: vii. 11. It commends itself to that which is noblest within us, and thus calls forth efforts after obedience. The repeated failure of these efforts reveals the awful truth that we are powerless to obey, that we are in the grasp of an enemy who is also an enemy of God, and who dwells in our own bodies. By revealing the inward and irresistible power of sin, the Law extorts a cry for deliverance: vii. 24. When it has done this, it has attained its purpose; it has led us to repentance. Repentance is therefore God's work, wrought by means of the Law, in those who yield to its influence.

3. *Justification.* To men thus repentant, God speaks again. He proclaims (iii. 22) through Christ, in the Gospel, that He accepts as righteous all who believe. God thus reveals, to men who cannot obtain righteousness by their own effort, a righteousness which is God's gift. Since all are guilty, this proclamation of righteousness is practically pardon. To make it consistent with divine justice, God gave Christ to die: iii. 26. And as a proof of the divine authority of the proclamation, and as a rational ground for the faith which He requires, God raised the Herald from the dead: iv. 24f.

Paul assumes (v. 9) that his readers have believed the proclamation, and have thus come into the number of the justified. Consequently, they are reconciled to God: v. 10, 11. They have been brought into the favour of God by their faith: v. 2. But faith, whether of the word of man or of God, takes place in the inmost chamber of our consciousness. If we believe a man, we know it. Consequently, the Roman Christians knew that they were among those whom the Gospel proclaims to be righteous. And the

Gospel was to them a divine declaration of personal justification. Hence Paul at once, and without further explanation, assumes their consciousness of justification. This consciousness reveals itself in a joyous expectation of the splendour in which God dwells and with which He will clothe His people : v. 2. The argument of v. 9—11 rests on a consciousness of justification.

4. Paul assumes that God has given to all his readers the indwelling *presence of the Holy Spirit:* viii. 9—16, v. 5. He speaks of the Spirit, as of justification, never as a benefit to be sought, but as one already received. The absence of the Spirit would be a proof that they did not belong to Christ : viii. 9. Hence we infer that the Spirit was given to them, together with justification, when they believed and were baptized. Cp. Gal. iii. 14, Acts ii. 38. The Spirit given to them proves Himself to be the Spirit of God, by enabling them to fulfil the Law, viii. 4 ; and to conquer sin, viii. 13. He also reveals (v. 5) to them, by means of the historical fact of the death of Christ, God's infinite love ; and thus gives them a firm ground for their belief of God's promises, and for their hope of glory. The Spirit calls forth within them, by this revelation of God's fatherly love, the confidence of sons ; and calls forth from that in them which is most akin to Himself, from their own spirit, the cry 'Father.' They know that this is no earthborn cry, but is the voice of God's Spirit in them ; and they therefore accept it as a divine testimony (viii. 15f) that they are God's sons, and as a divine confirmation of their faith and hope. The confidence with which Paul assumes that his readers possess the Spirit of adoption is everywhere conspicuous. Only once (viii. 9) does he suggest that each one examine whether in his own case the assumption be correct.

5. *Holiness.* We now pass from blessings which Paul everywhere assumes that his readers possess, to others which he urges them at once to claim. He points them to their baptism, the outward and visible gate through which they entered the Christian life ; and to the form in which the rite was administered. He points them to Christ, to be united with whom was the great purpose for which they passed through the waters of baptism. Their baptism was a funeral service. In it they were formally and publicly laid in the grave of Christ. This implies that God designs them to be dead and risen with Christ ; i.e., to be sharers with Christ of the results of His own death, and sharers of his resurrection life. Christ's death made Him completely free from the burden of our sins : and His resurrection life is a life absolutely devoted to

God. Consequently, God's purpose touching His people is that, by contact with Christ, they be made free from all sin and live a life of which God is the single aim. Since Christ's burial and their own baptism are past, Paul speaks of their former life as already ended, and of themselves as buried in Christ's grave. But he finds it needful (vi. 11) to urge his readers to appropriate, by the reckoning of faith, this complete deliverance from sin and devotion to God. He presses this upon them by clothing it in sacrificial language, vi. 13, xii. 1 ; and by representing Christ as a holy garment which he bids them put on, xiii. 14. These exhortations imply that not all the justified are actually dead to sin and living only for God. And the exhortation to appropriate these blessings by mental reckoning implies that they come, not by gradual growth, but by an act of faith. Thus is realised in God's people, by the agency of the Holy Spirit, (xv. 16,) that subjective holiness which is the great feature of the Son of God, (i. 4,) which is the normal relation of the creature to the Creator, (xi. 36,) and the complement of the objective holiness (i. 7) conferred by the gospel call. See note on p. 36.

6. *Progress.* Hitherto we have considered blessings which may be obtained at once by faith. But these initial blessings must be followed by growth in Christ. Day by day our mind is being restored to the original clearness lost (i. 21) by sin. And thus day by day our entire character is changed in a direction opposite to that of the world around : xii. 2. The renewal of our mind gives to us increasing power to distinguish what is and what is not pleasing to God. Consequently, our devotion to God, which is the immediate result of faith in Christ, is guided by an intelligence which is daily increasing. To aid the growth of this Christian intelligence, Paul wrote DIV. V. of this Epistle.

Since absolute devotion to God implies constant victory over sin, and since the force of habit is weakened by contrary action, our life is a gradual and constant destruction of the surviving power of our past actions, viii. 13 : for these, though daily overcome, are still a power contending against us. By spiritual growth, this opposing power is daily weakened.

7. *Our circumstances.* Although we are already children and heirs of God, and rejoice in hope of the coming glory, we are surrounded by adverse circumstances. But this need not surprise us. For the teaching of the Gospel is, that our present state is one of hope ; and hope implies the absence of the good things hoped for : viii. 24. Our adversaries cannot make us afraid : for before they existed, and before the world was, we were predestined by God to

be sharers of the glory of His Son. Therefore we infer that our afflictions are permitted only that they may work out for us God's eternal purpose, viii. 28. We find it to be so. The troubles of life afford proof of the faithfulness of God, who daily delivers us ; and thus confirm our hope : v. 3f. The contrast between our circumstances and the aspirations put within us by the Spirit, assures us that our present position is but for a time. And this assurance is confirmed by the state of the natural world around us : viii. 19—27. God has given abundant proof, by the death of His Son, that He is on our side. And if so, nothing can harm us : viii. 31—39.

8. *The church.* In this Epistle Paul speaks chiefly of the inward and individual side of the Christian life. But we have been more than once reminded that we stand within the precincts of a Christian church. Confession with the mouth (x. 9) is an essential condition of salvation. Accordingly, Paul assumes (vi. 4) that his readers have been baptized ; and have thus formally confessed Christ as their Master, and professed their purpose to forsake the old life and to live henceforth only for God. Hence we infer that Paul's words about the blessings which follow faith rest upon the assumption that inward faith is accompanied by outward confession.

The members of the church are twigs of an olive tree growing in the garden of God, xi. 17—24. The church is compared to a living body, in which the various and variously endowed members are animated and bound together by one life-giving Spirit. Therefore each member must, even for his own interest, use his own peculiar powers for the common good. This church fellowship lays upon us an obligation (xiv. 19—xv. 2) to consider, not merely our own welfare, but that of our brethren ; and to seek their spiritual advancement by all possible means, even at the cost of self-denial. We learn that the strong may strengthen others, i. 11 ; that the reckless may injure and destroy others, xiv. 15 ; and that all may by their faith encourage others, i. 12.

9. *The civil power.* That we are members of the church does not lessen, but increases, our obligation as citizens of the state. We recognise government as God's institution ; and earthly rulers as men to whom, for our good, God has given the right of punishing and rewarding. Hence obedience to them is with us a matter of conscience.

10. *The future.* As Paul stands by the empty grave of Christ, (viii. 11, 23,) he looks forward with confidence to the rescue of his

own body from the power of death. Since he is already a sharer, in spirit, of the death and resurrection of Christ, he looks forward (v. 17, viii. 17) to union with Christ in His inheritance as Son of God, in His glory and His throne. To Paul the present life is but a night of watching. The night is almost spent, and will soon give place to the eternal day, which to Paul's expectant gaze is already dawning : xiii. 12.

DISSERTATION III.

PAUL'S VIEW OF THE JEWISH SCRIPTURES.

1. The argument of this volume is now complete. By a comparison of various existing documents we found abundant proof that the Epistle to the Romans came from the pen of Paul, and is correctly represented in the English Bible. From a study of the Epistle itself we learnt that Paul confidently believed that Christ taught certain great Doctrines, claimed to be in a unique sense the Son of God, and in proof of His claim rose from the dead. We also found that Paul's belief was shared by the many and various writers of the books of the New Testament, nearly all which books were in the 2nd century accepted as authentic. For this unanimous belief of the early disciples of Jesus, and for its effect upon them, and, through them, upon the world, we could find no explanation or sufficient cause except that Christ actually rose from the dead, that He actually claimed to be the Son of God, and actually taught these great Doctrines. Thus in the documents examined, read in the light of our own spiritual experience, we found abundant historical proof that Jesus of Nazareth had burst open the gates of the grave, had thus revealed Himself to be the Son of God, and revealed to all believers the smile of a reconciled Father and God.

Throughout our inquiry we did not ascribe to any part of the Bible an infallible or special authority. We merely accepted this Epistle as the letter of an honest and intelligent man. And although we referred to other New Testament writings, we did not take for granted even their historical correctness ; but simply accepted their unanimous testimony as a proof that the above-mentioned belief of Paul was shared by the other early disciples of Jesus. Owing to the number and variety of these witnesses, their testimony would remain unshaken even if it were proved that some of their statements contradicted each other, or contradicted reliable contem-

porary history. For their unanimity can be explained only by the truth of that in which they agree.

2. At the same time we can gather from this Epistle Paul's views about the authority of the Old Testament: and we shall do well to study them. He accepts, without a shadow of doubt, its narratives as historical fact. He refers to the story of the fall, v. 12ff; of Abraham, iv., ix. 8f; of Rebecca's children, ix. 10; of Pharaoh, ix. 17; of Moses at Sinai, ix. 15; and of Elijah, xi. 2. He accepts the statement in Gen. xv. 6 of what took place in the mind of Abraham and of God, and makes it the basis of an important argument. He directs our special attention to an analogy resting upon the story of the fall; and thus proves that he accepts that story as a correct setting forth of the spiritual history of the early morning of our race. Words expressly attributed to God in the Old Testament are accepted by Paul as the voice of God, in iv. 17f, vii. 7, ix. 7, 9, 12f, 15, 17, 25f, 33, x. 5, 11, 13, 20f, xi. 4, 26, xiii. 9f, xiv. 11. Of the many quotations from the Pentateuch, Paul attributes to Moses only Lev. xviii. 5, which gives God's words to Moses, and which must therefore have been written either by the hand or at the dictation of Moses; and Dt. xxxii. 21, from the song of Moses. We cannot therefore gather from this Epistle an opinion whether or not he held that the Pentateuch was written by Moses. Psalms xxxii. and lxix. are attributed to David. We notice that both have superscriptions ascribing them to him. Isa. i. 9, x. 22, xi. 10, liii. 1, lxv. 1, are attributed to Isaiah; Hos. i. 10, ii. 23, to Hosea. Elsewhere the sacred authors are unmentioned.

Probably, in an uncritical age, questions of minute chronology and of unimportant historical detail never entered the apostle's mind. We may safely say that he accepted the narratives as correct so far as their correctness has any bearing upon our spiritual life. But I do not think we can fairly claim Paul as a defender of the mathematical accuracy of every numerical statement or of every trifling detail.

3. Again, Paul not only accepts the Old Testament as a reliable narrative of facts, but accepts the ordinary words of its writers as the Law of God. This implies that these words were, in his view, a public declaration of God's will concerning mankind. Cp. iii. 19. Consequently, the books thus quoted, and whatever else stands on the same level, were in Paul's view separated from all other literature as being in a special sense the word of God. Just so the written laws of a nation stand apart from its other literature. Even a prayer of David (xi. 9) is quoted as setting forth the prin-

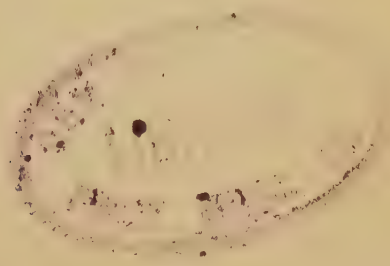
ciples of God's moral government. In harmony with this, Paul often attributes to the Old Testament writings a purpose far beyond their writer's thought. Descriptions of bad men by the psalmist and by Isaiah are said (iii. 19) to have been spoken to bring the whole world silent and guilty before the bar of God. The story of Abraham was written (iv. 24) to lead us to justification by faith. The Scriptures as a whole were written (xv. 4) to encourage us to persevere. Cp. Gal. iii. 8, 22. With this agrees Paul's constant practice of quoting without the author's name, and quoting as a final authority. And with this agrees the attribute of holiness with which in i. 2 he invests these authoritative writings. For if they are holy, they are broadly marked off from all other books as specially belonging to God. All this implies that in Paul's view God exerted upon the writers of the sacred books an influence exerted on no other writers, an influence which made their books to be, in a correct sense, God's voice to man. From the confidence with which Paul quotes the Old Testament we infer that these opinions were held both by his readers and opponents. They were also held by his Jewish contemporaries, Josephus, 'Against Apion' i. 8; and Philo, 'Life of Moses' iii. 23, etc.

4. From the confidence with which Paul believed the resurrection of Christ, and from the unanimity of the early church, we inferred that Jesus actually rose from the dead. We now find a similar but wider unanimity in reference to the authority of the Old Testament. But I do not wish to put this forward as sufficient proof of the correctness of the view thus universally and confidently held: for it is much less difficult to conceive that the Jews embraced, and the Christians accepted from them, an exaggerated opinion of the authority of books written long ago, and venerated by all, than that the apostles were deluded into a mistaken belief that a stupendous miracle had taken place in their midst. The question of the inspiration and authority of the Bible must be for the present deferred: for it presents difficulties which can be fully felt, and correctly dealt with, only after such a personal and careful and extended study of the Bible as I cannot at this stage of my work assume in my readers. The whole facts of the case are not yet before us. At the same time, our study of this Epistle enables us to say that those who receive the Bible as the word of God do but attribute to it the authority which Paul attributed to the Old Testament. To deny it this authority is to believe that in this matter the apostle and his colleagues fell into error. And here for the present the matter must rest.

That the important doctrine of the supernatural origin and divine authority of the Bible is supported by evidence sufficient to banish all doubt, I fully believe and am prepared to maintain. But I thankfully observe that the historical fact of the resurrection of Jesus, the justice of His claim to be in a unique sense the Son of God, and the truth of the great life-giving doctrines expressly asserted in this Epistle, which fact and claim and doctrines have a bearing far more important even than the doctrine of inspiration upon the eternal interests and every-day life of every one of us—I observe that all these rest upon evidence still wider and firmer. Consequently, our belief of the facts and doctrines of the Gospel need not be disturbed by our inability to answer the objections which are sometimes brought against the correctness or the authority of some parts of the Bible.

5. And now, Reader, farewell. We came together to learn something about our Master, about the blessings He waits to bestow and the life He would have us live. We entered together the school of the greatest of the apostles : together we sat at his feet. And now we part, to work out in practical life, in our various and varying circumstances, the lessons we have learned ; and to experience, in sunshine or in storm, in life or death, prepared for either, the truth of that everlasting Gospel for which Paul lived and for which he died.

I hope, by the will of God, soon to meet you again, to study an Epistle in which detail and variety will be as conspicuous as unity and fundamental truth have been in the Epistle from the study of which we now rise.



27, PATERNOSTER ROW,
LONDON.

HODDER & STOUGHTON beg to announce that the first series is now complete of

THE EXPOSITOR.

In TWELVE VOLUMES, demy 8vo, price 7*s.* 6*d.* each, handsomely bound.

Edited by Rev. SAMUEL COX,

Author of
"Expository Essays and Discourses," "An Expositor's Note Book," "Biblical Expositions," etc.

The Twelve Volumes form a most valuable Library of Biblical Commentaries and Expositions, a few of which are the following:—

The EDITOR'S Commentary on Job, with New Translation; and his Commentary on Ruth.
Rev. Prof. FAIRBAIRN'S Studies in the Life of Christ.
Very Rev. the DEAN of CANTERBURY on Jeremiah; and on Samuel.
Rev. Dr. SANDAY on the Patristic Writings.
Rev. Dr. RAWSON LUMBY on Peter; and the Gospel in the Epistles.
Rev. Canon FARRAR on the Septuagint, and the Talmud.
Rev. Prof. PLUMPTRE on the Epistles to the Seven Churches.
Rev. J. HAMMOND on the Vindictive Psalms, etc.

The EDITOR says, in his Preface to Vol. XII.:—

"'THE EXPOSITOR' stole quietly into the world, without any blare of advertising trumpet or roll of drum. Nevertheless, it has had the good fortune to meet with a large and wide acceptance, not in Great Britain alone, but also in America and in most of our colonies and dependencies; while even by the keen and erudite critics of Germany it has been received with approval or respect. No doubt it met a public want. Doubtless, too, it owes its success mainly to the fact that it numbers among its Contributors many of the ablest exponents of every school of thought. Here, at least, High Churchmen, Low Churchmen, Broad Churchmen, Wesleyan, Presbyterian, Independent, Baptist, dwell together in unity, and bear pleasant witness to the fact that, under all our differences, doctrinal or ecclesiastical—differences which are very real, and which run very deep—there is a truth, a life, in which we are all one, a Word to which we all defer, a Spirit by Whom we are all animated. But I need not frame any apology for 'THE EXPOSITOR,' or task myself to account for a success which has outrun the modest expectations of those who started it. A Magazine to which most of the best recent Commentaries confess they owe much, and which, if I may trust my correspondents, is read in well-nigh every country under heaven, may be left to speak for itself and to justify its own existence."

The NEW SERIES will commence in JANUARY. Monthly, 1*s.*

LONDON: HODDER & STOUGHTON, 27, PATERNOSTER ROW.

COMPLETION OF DR. WHEDON'S COMMENTARY.

Now Ready, in Five Volumes, Crown 8vo., price 5s. each, handsomely bound in cloth, with the Text, numerous Illustrations, Maps, and Plans.

A POPULAR COMMENTARY

ON THE

NEW TESTAMENT.

BY THE REV.

D. D. WHEDON, D.D., LL.D.

Prepared at the request of the General Conference of the American Methodist Episcopal Church.

VOL. I., MATTHEW AND MARK.
VOL. II., LUKE AND JOHN.
VOL. III., ACTS AND ROMANS.
VOL. IV., 1 CORINTHIANS TO 2 TIMOTHY.
VOL. V., TITUS TO REVELATION.

OPINIONS OF THE PRESS.

"Of the numerous popular and portable commentaries which have appeared, this is undoubtedly the best. It is learned, clear, terse, and forcible; and imparts in a brief form a large amount of information. It is somewhat less copious than the similar work by Barnes, but it is far more original. There is in it no parade of scholarship, yet only a scholar, and a ripe one, could have produced it. In all the qualifications essential to a commentator, Dr. Whedon is second to none, so that he may be taken as a safe and sure guide in the interpretation of the inspired Word. The volumes are beautifully printed."—*Wesleyan-Methodist Magazine.*

"The chief features which have most commended themselves to our admiration are the concise and helpful introduction; the historical synopsis of the Gospels; the excellent maps and illustrations; and the remarkable terseness and fulness of information, at once apt and accurate, which characterises the annotations. It is an excellent Commentary, which we feel it a duty to recommend."—*Standard.*

"It is with no little pleasure that we introduce this work to our readers. Dr. Whedon is by no means unknown in this country as an author, while in America he has acquired a high reputation. We heartily commend the work to ministers, local preachers, Sunday-school teachers, and others."—*Watchman.*

"Dr. Whedon's work is a vast and valuable accession to modern Biblical learning. Its introductions and notes are marked by extensive reading, sound and wide learning, discriminating and just criticism, and a thoroughly orthodox tone of doctrinal teaching. It further commends itself to us on the score of its excellent maps and illustrations, which are happily as abundant as they are useful, and by its sketches of the inspired writers, and an excellent historical synopsis of the Gospels, and an outline of St. Paul's apostolic history, and a remarkably able critical dissertation on the accuracy of the New Testament Greek Text. To the Acts of the Apostles and the various Epistles Dr. Whedon prefixes a plan which will be of real service to all careful students of the Inspired Word. The authorised version is given, with the parallel passages, and the notes will be found at the bottom of each page. To clergymen, ministers, Sunday-school teachers, and other students of the New Testament this Commentary will be a very treasury, consisting, as it does, of the best comments and explanations of the sacred text which modern scholarship has produced."—*English Churchman.*

LONDON: HODDER & STOUGHTON, 27, PATERNOSTER ROW.

5291 227.1N
B393
Beet, J.A.
A commentary on St. Paul's
Epistle to the Romans.
BINDER

227.1N
B393
5291